

THE POSITION OF WOMEN IN THE VEDIC RITUAL.

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Omn.

Prajāpatidehabhūtā śaktir ādyā sanātanaḥ
Jagannātā kṣemankarī dadātu śriyaṁ uttamam.

PREFACE

The subject of this Thesis was suggested by Dr. L. D. Barnett to Prof. R. L. Turner, and the work has been executed under the kind supervision of Mr C. A. Rylands.

No pains have been spared to represent the position of women in Vedic Ritual in its true light; the rest remains with my readers.

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AN ABSTRACT OF THE THESIS.

THE POSITION OF WOMEN IN THE VEDIC RITUAL.

In this Thesis an attempt has been made to show that in Vedic Ritual women hold a no less honourable position than men. In the Introductory Chapter we see that women have the right to offer Sacrifices, but whereas the maiden and the Brahnavadini can offer in their own exclusive rights, the Wife cannot do so. This limitation of the Wife is counterbalanced by the fact that the Husband also cannot offer Sacrifices in his own exclusive right. In the second Chapter it is seen that the Daughter has in no way a less honoured or responsible position than the son in the Vedic Ritual. The third Chapter shows that in the Vedic Ritual the Wife holds as important a position as the husband - the limitations and facilities being always counterbalanced. The fourth Chapter shows the Mother as the highest Guru, and the rites performed by her and for her lead to the same conclusion. So the above conclusion has been reached.

INTRODUCTORY CHAPTER.

CHAPTER II.

THE DAUGHTER.

Atha Karmasu strīnām adhikāro vivicyate.

Female-right in Rituals.

The Supreme Soul created the first Woman for Love. As He found no delight without Her, He divided Himself into two equal halves; as Husband and Wife they became one and complete again ⁽¹⁾ and again.

From the beginning the Wife is thus the equal Half of her Husband.

The Husband hands over the dust of the foot-print of the cow to the Wife for the increase of her wealth as she is the half of His Self. ⁽²⁾ In the Vājapeya Sacrifice he should address her for accompanying him in mounting the post for ⁽³⁾ Heaven because of the same reason.

(1) BrhUpan., I, 4, 3; Cf. I7.

(2) TaitSamh., vi, I, 8, 5; p. I48, Vol. 2, Weber.

(3) SatBrāh., V, 2, I, IO; p. 434, Weber; Cf. also viii, 7, 2, 3, p. 690, Weber.

Yājñavalkya says the wife and the husband are each like half
 a shell. (1) She completes him. (2) They are one body. (3)

In the Vedas, the Smṛtitantras and the popular usage she is
 declared to be the half of her husband, sharing equally the
 religious merit or demerit. (4)

The half of the body of her
 husband falls if she takes spirituous liquor. (5)

(1) BrhUpan., I, 4, 3.

(2) Op.cit., I, 4, 17; AtiĀraṇ., I, 3, 4.

(3) Manu, iv, 184; ix, 45.

(4) Brh., XXV, 46; Cf. the following verses; also XXIX.II.

(5) VāsDhS., XXI, 16; p.222, 1.3. (Āss).

It is no wonder then that the Wife and the husband, from birth to birth, are reborn in the same yoni, be it human or some other. The Śruti says when the female half of Prajāpati became a cow, the male half became a bull; when the former became a mare, the latter became a stallion; when the former (1) a she-ass, the latter a he-ass. As they are two equal halves, in some births the wife becomes the husband and in some others the husband becomes the wife. He who performs the cremation of his wife with the Agnihotra becomes the wife and his wife becomes the husband in the latter birth; if a respectable wife dies before the husband as a consequence of the insults done her by the latter she becomes the husband (2) and he the wife for three lives to follow. King Purañjana was capable of transforming himself into Valdarbhī by virtue (3) of his deep devotion for his wife. The view of the wife and the husband being one Person and two equal halves with equal rights is also upheld by the principles laid in the Śrāddha ceremonies, particularly the Sapindikarana.

(1) BrhUpan., I, 4, 4.

(2) GobhSmr., III, 13.

(3) BhāgPur., IV, 28, 22.

As against the above passages, Aitisāyana (I) goes so far as to say that the woman, far from having equal right with man, has no right (Adhikāra) (2) at all in sacrifices. The word "Svargakāmah" in the Śruti "Darsapūrnāmāsābhyām svar-gakāmo yajeta" is in the masculine; the woman is therefore excluded. Moreover, the wife is "Nirdhanā: without any property"; so she cannot have any right over the sacrificial staff required for the proper performance of the sacrifice. The wife is herself a property as she is sold by the father and purchased by her husband. Whatever she may earn by means of spinning, etc., belongs to her husband; as she is dependent, she cannot independently work for herself and acquire property thereby. A property cannot be said to have possession of other property; so as she has no possession over the sacrificial materials, viz., the wheat, the rice, etc. she cannot have any right to offer sacrifice.

(I) Jaiminiyam^mānsādarśana, 6.1.6; p.303 of Jaiminiyanyāyamāt ASS., vol.24, Poona, 1892; Cf. Jaiminiyanyāyamātāvistara (vi.1.3) of Madhavācārya, Ed. by Goldstucker & Cowell, London (Trubner & Co.), 1878, p.252.

(2) "Tatra (Darsapūrnāmāsāda) yāgenispādakatvam Kartṛtvam. Phalabhoktrīyā svāmitvam adhikārah" ———— Mādhavācārya.

The masculine gender in "Svargakāmah" is not, however, Vivakṣita as it is generic, the Jāti (Nara) being indicated. It means "yah svargakāmah, sa yaçeta: one who aspires to Heaven should sacrifice". As the woman certainly hankers (1) after the svarga, she is also entitled to offer the sacrifice.

According to Jaimini, the wife cannot be said to have no claim to property; she does not possess riches, as she does not want to; whenever necessary, she may claim her right of possession over property (Phalotsāhāviśesāt tu). When she is married, she is assured that she will never be deprived of her common right in Dharma, Artha and Kāma. According to Yājñika/deva, she has certainly the right of possession over the property acquired by means of her personal labour and that awarded by her father, brother, etc; and particularly because the property earned by her husband is the common property of the wife also. It is not true that the wife is sold and purchased like a property. The selling of a daughter is severely condemned in the Brāhmanic Literature. (2) The passages, viz., "satam adhiratham duhitṛmate dadyāt", (3) "Ārsam Gomithunam", etc., which Aitīsāyana seems to refer

(1) Cf. Jaimini 6-I-7; Nyayamañā on Jaim. 6-I-6 ff.

(2) ŚāṅGS, I, 14, 16.

(3) VasDhS, I, 32; Cf. AswGS, I, 6, 1; BaudhDhS, I, 20, 4; etc.

to, do not really refer to the selling of the daughter or the purchase of the wife. The price of objects for sale always varies; it can never be permanently fixed, but in the passage mentioned above the price, if it be price at all, is always the same, be the girl qualified or unqualified, beautiful or unbeautiful. As regards the first passage, Gārgya Nārāyaṇa says the direction would apply only in those cases where the girl has no brother. The second passage refers to a particular kind of marriage and can therefore never be a general rule. And so on. There are direct statements of t
(I)
sruti to show that the wife has possession over property. By means of Love she offers the sacrifice; she has her prove in Love; by means of Love she takes possession of the wealth in her husband's house.

(I) Compare the Commentaries on KātSS, I, I, 7. For DhSS; ĀpDhS, II, 14, 9; GauDhS, XVIII, 21, etc.

(I) Kātyāyana also says, "Strī ca avisesāt: the woman also has the right to sacrifice because there is no particularisation". (2) Karkācārya in commenting upon the Sūtra says "Svargakāmaḥ" in "Svargakāmo yajeta" is an Uddiśyamānaviśeṣana; and because of vidhisamsparsābhāva, the number and gender are not intended to be stressed here (avivakṣita). (3) Yājñikadeva (4) also argues in the same way as Karka and comes to the same conclusion that the woman has Adhikāra in sacrifices. He gives an alternative explanation to say that Avisesāt in Kātyāyana's Sūtra may mean "Svargakāmatvāviśeṣāt: as there is no difference in hankering after the heaven, i.e. as both of them equally desire for heaven" (5) the conclusion being that the woman must have adhikāra in sacrifices.

(1) Śrauta Sūtra, I, I, 7.

(2) For T., see p. 5, Chowkhāmā Edition.

(3) For the vivakṣā in the number and the gender, compare the dictum "Paśum ālabheta".

(4) p. 8, Weber's edition of KātSS.

(5) Compare in this connection Jaimini's Sūtra "Phalotsāhāviśeṣāt".

The right of women to offer sacrifices for acquirement of religious merit is also established by the Sruti. "(He) initiates the Yajamāna with the girdle (Mekhāṭā), the wife with the tie of the yoke of a plough" (1) "the wife in the iron", (2) "the wife in the Gārhapatya silently" (3), etc., show what particular rites the wife has to observe and with what ends.

(1) See our Section on the wife in the Dīkṣā.

(2) Patnī Lohe - KāṭṢṢ. 7,4,34.

(3) Patnī ca Gārhapatye tushnīm, op.cit., 5,5,36.

The woman has the right to offer sacrifices, but can she offer in her exclusive personal right?

The maiden can do so. She walks round the sacred fire (1) in the sākamedha for having a suitable husband. When the Phālguna Full-Moon enters uttarphālgunī she offers a furnished (2) bed to a Brāhmana for having a suitable husband. In the (3) Horse Sacrifice she puts pearls into the mane of the horse. Vedavati gives herself up to dreadful ascetic vows in the (4) yearning for Nārāyana and in her later birth gets him. Sati daughter of Dakṣa, undergoes penance to have Śiva; Nārada, instructed by Śiva, goes to Himavatpura and advises Haimavati (5) to worship Śiva. Rukmini worships Umā in her maidenhood; Kṛṣṇa abducts her while she returns from ~~the~~ her place of (6) worship.

The Brahmavādinīs who do not even marry for observing religious practices have certainly the right to offer the (7) sacrifice.

The wife is not, however, entitled to do so. The wife and the husband are mutually dependent in sacrificial matters; in the same rite the husband is to perform some part, the wife the corresponding counterpart. Thus, in the Darsapūrnāmāsa while she looks at the sacrificial Ghee, he is required to tie the Veda. Now, if the wife or the husband intends to celebrate

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- (1) For details: p. of this Thesis.
 (2) Viṣṇu, XC, 7-8, ŪnavSaṃh., p.II5.
 (3) SatSS, vol.V, p.238, 1.1-2, Cf. ApSS, XI, I5, vol.III, p.I59,
 (4) Rāmāyana, 7th Book (Uttarakāṇḍa), 17th Sarga.
 (5) The Paurāṇic legend, as given in Kālikapurāṇa.
 (6) The famous story of the Harivamśa.
 (7) SamsRM, vol.I, p.I65, 1.6.

the sacrifice individually, the yāga cannot be properly performed as the absence of either of them would involve in the sacrifice an improper procedure. Neither the wife nor the husband may endeavour to have the other's part of the sacrifice performed by selecting a substitute. The establisher of the sacrifice reserves this power of selection; he may select as Hotr, or Adhvaryu or any other person in connection with the sacrifice whomsoever he likes. But no selection in the case of the wife and the husband is possible. The husband is to be the Yajñasvāmin while his wife the yajnasvāminī. (1) The dictum "Svargakāmo yajeta" also shows that the wife and the husband are to offer together. By saying "Agnisomau devatā" it is meant that both Agni and Soma are to be worshipped, but as their attribute godliness "Devatātva" is common, "Devatā" is purposely kept in the singular; Similarly, by saying "Svargakāmo yajeta" it is meant that both the wife and the husband are to offer the sacrifice together as their adhikāra is in common.

(1) ~~Kāṭhāśrautyaśūtra, 1.30. "Pātyur nī iti yajñasamyoge."~~
See Pāṇini 4, I, 35 "Pātyur nī iti yajñasamyoge".

Kāṭhāśrautyaśūtra 1.30, Chow. Ed., p.47. Not to speak of the life-time of the wife, even after her death the widower cannot appoint a substitute for her; for ~~the~~ detailed information: Karka's Commentary on the above.

II

Again, at the time of their marriage, their common possessor of property is declared. The expenses to be incurred in the sacrifice must be borne by both of them. In no circumstance is the husband or the wife entitled to divide property so the any occasion for celebrating a sacrifice separately should ~~be~~ arise. There are also the śrutis directly saying that the wife should not be transgressed in right of Dharma, Artha and Kāma which cannot be overruled.

The śruti furnishes us copious evidence to show that the husband and the wife should sacrifice together. They sacrifice together and pray to their gods that they may, with their daughters and sons by ~~himself~~ their side, reach the full extent of life. (1) They are one heart and soul to offer oblations to and worship their beneficent god Agni. (2) They with uplifted ladle serve together their god Indra and the latter in his turn lays praiseworthy blessing upon them. (3) They together pour their presents to Indra in order to win a stall of kine. (4) They with their hearts knitted together with the thread of love wax old in their devotion to seek Agni. (5) They of one accord press out and wash the Soma ~~and~~ juice and invoke their god to approach them. (6)

(1) RV. VIII, 31, 8.

(2) RV. I, 72, 5.

(3) RV. I, 83, 3.

(4) RV. I, 131, 5.

(5) RV. V⁴³, VIII, 31, 5.

The Sampatniya declares that the wife and the husband acquire religious merit in common and enjoy together undecayed Light in Heaven. (1) (2) Kātyāyana also recognises their ~~same~~ common acquirement of religious merit when he says, "Anucarīr vā phalādhikārād itarāsām: or only the attendants (are to be awarded as sacrificial fee in the Asvamedha after the Udavasāniya) as others (the wives and the maiden daughter) obtain religious merit." Karka says that as the wives cannot give the husband as sacrificial fee so the yajamāna also cannot give them; their possession and gift and acquirement of merit are in/ common and nobody is entitled to award the other.

When the match-makers came in to select a girl, they say expressly that the hand of the girl is sought by them for such and such of such and such Gotra in order that he may have children by her and offer sacrifices with her. (3) Manu cites the opinion of the Veda that the religious rites are to be

(1) MaitSamh., I, 4, 3 (p. 51, 4); Cf. I, 4, 8 (p. 56, 10);

KāthSamh., 5, 4 (p. 46); TaitBrāh., 3, 7, 5, 11;

ĀpSS, 2, 9, 10, vol. I, p. 159; MānSS, I, 3, 5, 5.

(2) Kāt. Sr. S. 20.8.24: Udavasāniyānte bhāryā dadati.
 20.8.25: Kumarīm pālāgalīṇ ca ādhvaryave.
 20.8.26: Anucarīr vā phalādhikārād itarāsām.
 20.8.27: Anārabhyatvā ca.
 p. 981, Weber's Edition.

(3) Winternitz, Alt. Hochzeitsrituell, p. 40.

performed by the husband together with the wife. (1) In commenting upon the Prājāpatya form of Marriage which ordains that the husband and the wife are to fulfil the Dharma together, (2) Haradatta on ĀsvGS (3) points out that in all other forms of marriage too the Dharma is to be performed together, but here the particular stress is on the fact that in Prājāpatya the Gārhasthyāśrama is to continue to the end of their life and no other Āśrama is to intervene. (4) In enumerating the forty sacraments Gautama (5) uses the following words instead of the word Vivāha or any of its synonyms "The taking of a help-mate for the fulfilment of the religious duties". The word "Sahadharminī" is extremely significant (6) in this connection.

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- (1) IX, 96; BaudhDhS, I, 7, 15, 10 and Govinda's commentary on the same.
- (2) Cf. GauDhS IV, 7; NārDhS, XII, 40; MānDhS, III, 30; Yājñ., I, 60. In connection with Brāhma form, ĀpDhS II, II, 17.
- (3) Trivandrum Ed., p. 21, Sūtra 15.
- (4) Yadyapy anyeṣv api vivāheṣu sahadharmacaranaṃ asti, tathapy atra yāvajjīvanam sahadharmacaranaṃ eva na madhye āśramāntaraprāptir iti viśeṣaḥ.
- (5) VIII, 16.
- (6) For references: St.Pt.Dictionary, vol. VII, p. 863.

(1) Viṣṇu (2) says the wife should observe the same vows as (3) her husband. Manu (4) and the Brhaddharmapurāṇa have the same couplet saying that the wife should not perform sacrifices, observe vows and fast separately. They (4) think her highest Vrata is to act unto his directions and she should not, therefore, observe vows, etc. (against his will).

Similarly, the husband too cannot perform any sacrifice or observe vows without the wife. In all the religious observances the wife sits to the right of her husband except in the consecration (abhiṣeka) and the washing of Brāhmaṇa's feet in which she remains to the left - says Bhaṭṭa (5) Gopīnātha. (6) Kāṭyāyana says both the husband and the wife should sit to the west of the fire, the wife being to the

(1) Ch. XXV, 2; ŪnavSaṃh. p. 65. Vyāsa, Ch. III "Samānavratavi"

(2) V, 66 (Nir. Ed., p. 208, 1.30-31).

(3) Ch. XXV, 15; ŪnavSaṃh., p. 66.

(4) Brhaddharmapurāṇa, p. 317, sl. 8; Viṣṇu, op. cit., sl. 16; Cf. Brahmayaiivartapurāṇa, Śrīkrṣṇajānmakhanda, M. Tarkaratna's Ed., p. 153, 1.6-7; Atri, sl. 137, SmṛSaṃh., p. 153, 1.5-6.

(5) Upodghāta, p. 40, 1.48; also p. 64, 1.1-2; see also his SaṃsRM, p. 13, 1.1-2.

(6) ŚrautaSūtra, 193.

right of the husband. According to Atri (1) also the wife should be on the right of the husband in Śrāddhas, Sacrifices and Marriage. (2) Vṛddhahārīta says the wife is the Mantra; so it is certain that as without the Mantra, so without the wife the sacrifice cannot be performed. Even after her death the husband is required to make an image of her with Kuśas in order that he may offer in the fire raised from the previous fire with which she was cremated, the Agnihotra and Pañcayajñas as before. (3) Sāyana in his Commentary on Ait. Brā. interprets the passage recommending the performance of Agnihotra by a widower (4) in the above light and refers to the rule of three debts. (5) Kātyāyana refers to the substitution of Svarnasīta by Rāma for his exiled Sītā and makes the rule that a widower should have his wife's substitute in order that he may perform the Vedic sacrifices. So, alive or dead, the wife is always with her husband during the performance of the sacrifices.

(1) Sl. 136, SmṛSam., p.15, 1.8.

(2) SmṛSam., p.325, sl.15.

(3) Vṛddhahārīta, XI, 113-115, SmṛSam., p.349. Otherwise the husband is to become a monk or to marry again.

(4) VII. 9. Kaus.Brā., XXXII.8.

(5) Chandogoparisista, III, 9.

(I)

The Padmapurāṇa says the sacrifices of a person having no wife are useless. The wife is the highest Tīrtha and in the three worlds there is no other Dharma like her for the husband. Kṛkela, otherwise an ideal religious Personality, abused by Dharma (Religion Personified) as Narādhama (worst among men) and Caura (thief) because he was not accompanied by his wife Sukatā during the Śrāddha offered by him to his parents. The wife is the Svāminī (Mistress) of domestic Religion. Without her there can be no Dharma at all.

(I) Bhūmikhaṇḍa, p.221, 1.II f. "Nāsti bhāryāsamam tīrtham
 dharmasāadhanahotave; śṛṇusva tvam grhasthasya nānyo
 dharmo jagattraye Gṛhasthasya ca dharmasya
 bhāryā bhavati svāminī tasmād bhāryām vinā dharmā
 puruṣasya na sidhyati".

Chapter 2.

The Daughter in Rituals.

The Daughter and the son hold equal position in the Samskaras in as much as the parents observe all the birth and after-birth Samskaras for her as for the son.

The Pumsavana does not mean a rite for having a male child only, but a rite performed for having either a male child or a female as desired. According to the majority of Ritual Authorities, this rite is to be performed in each case of the wife's pregnancy (1) so that whenever the wife and the husband like to have a daughter, they may use an "Uha" (alteration in the Linga or other things as necessary) just as they have the option to choose whether they will have a "Viryavat" child or otherwise. (2) Both the Simantonnayana and the Pumsavana are really Garbhasamskaras, performed for removing (3) the sin that might bring any evil to the embryo; so the Uha is not strictly necessary as the "Pum" in "Pumsavana" means particular gender, the gender being avivaksita.

(1) ParGS, Bom.Ed., p.145 f; all commentators stick to the same principle; Samskarapaddhati, p.51, 1.13; BandGS, p.29.

(2) ParGS, op.cit., p.144, 1.7-8; for the tiha used in this connection, SamsRM., p.813, 1.24-25.

(3) e.g. ParGS, op.cit., p.144, 1.9, 1.16, 1.29, etc.; for the object see various Prayogas belonging to BYV: "Garbhasamudbhavainonirvahanadvaya", Samskarapaddhati, p.41, 1.20; SamsR p.813, 1.21 f; WUV: ParGS, p.146, 1.7-8.

Nowhere in these Samskaras do the Sutrakaras intend to exclude the daughter by the use of the masculine gender. The "Pumstva" is everywhere "avivaksita" and wherever there is any particular rite to be observed for the daughter they say (1) "so and so for the Kumari". The KathGS says "Putv jate kama dhiyate", by this Langaksi never means that "Kanyayam jatayen nama na dhiyate". (2) The AsvGS makes the rule "Kumaram jatam pura anyair alambhat sarpimadhuni hiranyanika" (3) hiranyena prasayet". In commenting upon this, Haradatta says in these rites the kumari also has the right as the gender is avivaksita. Similarly is to be explained "Jatam (4) kumaram abhimantrayate" in BaudhGS. It will be seen at the end of the section Baudhayana mentions "Ayugaksaram (5) kumaryah" and immediately after that "Amusmyai svasti iti". By this Baudhayana certainly does not mean that the "Svasti" should not be uttered in case of the daughter. He simply reverts to his general way of statement by taking recourse to the "Avivaksita Pumstva" and finishes the section by making the rule that the rite Jatakarma should be finished with the (6) utterance of "Svasti" for the child(both male and female).

(1) p.136,1.24, ch.34, S.L.

(2) I, 13; Trivandrum Ed., p.60, 1.17-18.

(3) AsvGS, op.cit., p.61, 1.1-2. "Lingasya avivaksitatvat kumarya api prapnoti". For his arguments: 1.2 f.

(4) II, 1,2; p.33, 1.3.

(5) Op.cit., p.35, 1.17.

(6) Cf. in this connection Satyavrata as quoted in ParGS, p.150, 1.7, where evidently he means by "Putra" both son and daughters

That the Pumsava in the Pumsavana is Avivaksita is particularly seen in the fact that the W.YV schools do not, the Samkalpa, mention the Pumsava, but simply refer to warding off the sin bringing on evil to the progeny. (1) The MaitGS left out the rite altogether and most probably considers the Simantonnayana sufficient for averting all evil to the embryo caused by the sin of the father or the mother or both. (2) In the previous ceremonies, viz. the Marriage (3) and the Garbhakarma (5) and other rites parents are found to cherish an ardent desire for having daughters; so it is quite inconsistent to think that the Pumsavana would mean a rite for having a male child alone. (6)

(1) ParGS, p.146, 1.7 f.

(2) The father and mother are, of course, one, and therefore Samskara of the mother means the Samskara of the father too cf. KathGS, p.130, 1.13-14; Manu II, 27.

(3) The husband touches all the fingers of the wife except thumb if he wants daughters only; only the thumb if sons; all the fingers if he wants both; he also shows the wife the Arundhati with the desire of having a daughter.

(4) KathGS, p.228, S.4 "Prajakamau samvisatah", etc.

(5) Kanya Sradha on the 2nd Tithi is performed for having daughter. In the afternoon during the Darsapauṇamasa, the husband and the wife partake of the Anpavasathika (food to be taken after fast) for having excellent children (Prajā);

KhaGS II, 1.4-5, p.47; cf. also Comm., 1.II.

(6) For Grammatical support of our interpretation: Panini I. 66-67 "Strī punyāc ca" and "Puman striya"; Balamanoṛama, p. 608, 1.3 f and p.609, 1.1 f. Siddhakaṇṭha, 932-33. cf. Upodghata of Bhaṭṭa Gopinātha quoting Bhaṭṭa, p.18; Sūtras 3, 2, 12 f, AsvSS, p.203, Bib.Ind.

Just like the son, the daughter also keeps the lock~~o~~ of hair in the Cudakarana in accordance with the tradition of her father's family. The Samavedic girl may dispense with it (sikha). The Rgvedic and Yajurvedic girls are to keep it always in a knot. As the sudra girl is to follow to YV., she should keep the sikha always in a knot. (1) Katyayana says the sacred thread should always be worn and the hair should always be kept in a knot; whatever is done by a person not having the sacred thread worn the hair bound up is useless. These are Adhikara-Vidhis; so they apply in the case of women also. (3)

According to certain authorities the Mantras should not be uttered during the performance of the Cudakarana and the previous Samskaras for the girl. But Gobhila (4) shows that during the offering of the Homas in connection with these (5) Rituals, Mantras must needs be uttered. The Samskaramayukha says in connection with Abhyudayika sraddha which forms a part of each of the Samkaras that the rite observed for the girl also should be accompanied with Mantras. The SamsMay. does not think the restriction of omitting Mantras during the performance of Samskaras for girls could by any means be general.

(1) Karmapradipa, p.II, 1.1-2.

(2) The Trivediyanityakarma gives the Mantra which the woman should every day recite during her Sikhavandhana.

(3) AsvGS, I,16,6; I,17,19. Rudraskanda on KhadGS III,1,13, p.43; also I,17, p.44.

(4) GobhGS II,9,14; cf. p.362 of Madanaparijata.

(5) p.6 "Putrasyeti pumstvam avivaksitam", etc.

The Grhya Sutras say in connection with the Upanayana of the Brahmana "Astamavarse brahmanam upanayet" ⁽¹⁾ or "Saptame varse brahmanasya upayanam" ⁽²⁾ or "Garbhastame brahmanam upanayet" ⁽³⁾ or exactly similar things ⁽⁴⁾ meaning that the Brahmana should be initiated in the 7th or 8th year after he was conceived or born; they also make similar rules for the Ksatriyas and Vaisyas too - only extending the age limit for them. Here by Brahmana, Ksatriya and Vaisya the Sutrakaras mean that both the boy and the girl of these cast ⁽⁵⁾ are to be initiated. As in the case of Svarga-kamah, so here also the Linga is avivaksita. By a ~~rule~~ rule like this "Brahmano na hantavya: the brahmana should not be murdered", it is meant that the Brahmani also should not be

(1) AsvGS, I, 19, 1, p.64, Bom.Ed.

(2) KathGS 41, 1, p.159.

(3) VarGS V, p.4.

(4) GobhGS II, 10; Kha. II, 5,1, p.70; Gobhilagrhyakarmaprakasika, p.84; JainGS, I,12, p.10, 1.4 f; BaudhGS II, 5,2, p.40; BhargGS, I,1; HirGS I,1,1; Aps. 10,1; the ManavaGS mentions no limit but begins "Upanayana prabhrti Vratacari syat: one should observe vows from initiation". ParGS II,2,1 p.196, Bom.Ed. SanGS II,1, p.13. Benares Ed.; p.47, Weber. Compare also AsvG.Kar. 16,1, p.275; Sasmaka Karika, F 31a; Asv.Ya; Pad., Fol.24 b.; Renukarya, F 12b; BaudG Pad. F 74a.

(5) See p.

murdered. Similarly, by saying "Maranadharma manavah: man i mortal", we mean that the woman is also mortal.

(I)

Harita says women are of two types: those who speak about Brahma and those who soon become wives(i.e. those who not grow old in their parents' house). Of them, the first type has (right to) the Initiation, the establishment of fir Vedic studies, and the observance of begging alms in their houses; the second are initiated and (soon after) married.

(2)

Yama, as quoted in the Kurmapurana, says that in ancient times (as well as in his own time) the tying of the girdle is prescribed for girls; so also the teaching in the Vedas, and the utterance of the Savitri. Nobody else than her father, uncle or brother should teach her. The vow of begging alms is prescribed for her within (the limit of) her house. She should dispense with the deer-skin, the bark and the wearing of matted locks. Here Yama seems to refer to the existence of the custom not only in ancient times, but also in his own day, the construction being Purakalpe (yatha aisyata) tatha (adhunapi) isyate. The word "Tatha" is significantly put by

(I) Dvividhah striyo brahmavadiryah sadyovadhvas ca Tatra brahmavadininam upanayanam agnindhanam vedadhyayanam svagrha bhiksacarya ceti, SamsRM, vol.I, p.166, 1.6-7.

(2) Purakalpe kumarinam maunylvandhanam isyate Adhyapanam vedanam savitri vacanam tatha. Pita pitrvyo kx bhrata va nainam adhyapayet svagrhe caiva kanyaya bhiksacarya parah vidhiyate varjayet ajinan ciram jatadharanam eva ca

Yama in way of a comparison between the old time and his own time. So he makes the rule for his own time that nobody other than the girl's father, uncle or brother should teach her, she should beg in her house only (and not elsewhere) and she should not wear deer-skin, bark and matted locks. If Yama had the intention to say that, unlike in ancient times, in his own time the girl should not be initiated, he would have said something like this:-

"Purakalpa kumarinam maunajibandhanam isyate

Iha kalpe tu tasmā na kuryan matiman kvacit".

As he continues with a series of verbs all in the present tense - two in Lat and the meaning in Lin, it is only reasonable to think that he prescribes the rules for his own days as was the case in ancient times too.

Without the upanayana nobody can be allowed to utter holy Mantras. But the woman is found to utter Mantras in various sacrifices, Grhya as well as Svanta. In the Sakamedha, the 3rd four-monthly sacrifice, the girl uses the Tryambaka Mantra. (1) Matudhara (2) in his commentary Vedadipa says that unmarried girls of the sacrificer should walk round the fire three times along with the other males, the sons of the sacrificer and others while uttering the Tryambaka Mantra for Tryambaka's blessing. According to the Satapatha Brahmana

(1) Vaj.Samh.III, 60 b.

(2) p.92, Weber's edition of the W.YV.

(3) II,6,2,13 f, p.197, Weber's edition; for Sayana, see op.cit., p.213.

the priests and the sacrificer go round the altar thrice from right to left - smiting the left thigh; but the maidens go from left to right - smiting the right thigh. While doing so the maidens utter the Mantra, "We worship Tryambaka, the fragrant bestower of husbands. Even as a gourd is severed from its stem, so may I be severed from this world, not from thence". (1) (2) Katyayana says, "Kumaryas ca uttarena ubhaya patikama bhagakama va: the unmarried girls (of the sacrificer) too with the latter (3) in both of ~~the directions~~ these directions (pitrvaddevavaca parikramane: in going round both in the direction of the Manes, i.e. the left, and in the direction of the gods, i.e. the right) either with the object of having husbands or fortune". (4) Yajnikadeva in the Paddhati says, "Vacanat kumarya api Mantvapathah: the maidens also is also to utter the Mantra as it is so prescribed". (5) Satyasadha also says that if the daughter of the sacrificer is willing to have husband, she should take the reverse course (to that taken by the males) (6) with the Tryambaka Mantra.

(1) They want to be severed from this world i.e. their father's house and be permanent in their husband's family. cf.

Mahidhara also. They like to leave their father's Gotra as we

(2) Srauta Sutra, 5,10,17; Weber's Ed., p.533; Chowkhamba Ed. p.361.

(3) The former one i.e. Vaj.Sam.III 60 a being used by the ma

(4) p.536, Weber's Ed., of W.YV.

(5) Srauta Sutra 5.5., p.489, vol.II.

(6) The B.YV. schools have a different reading "urwarukam iva bandhanam mrtyor mukhya ma patch".

In the Varunapraghasas, the 2nd four-monthly sacrifice, after Havis is placed on the North and South Altars, the Pratiprasthata - while leading her to the fire for the Karambhapatra Homa - asks the wife if she has any lover or (1) lovers. After her declaration (2) she utters the Mantra "Praghasinohavamahe Marutah, etc.: we invoke the Maruts the voracious consumers", etc. Then either the wife or the wife and husband both lift up the Karambha vessels on the winnowing baskets, place them on the head and offer oblations in the Daksinagni with the Mantra "Yad grame, etc; which in the (3) village, etc". On her way back, the wife recites the (4) Mantra "Akram karma, etc.: having performed the work".

(1) For details and references, see our section on "The Wife in the Caturmasya Sacrifice".

(2) Vaj.Samh.III, 44; For Mahidhara, see Weber's Ed., vol.III, p.83; Karka, op.cit., vol.III, p.473. on KatSS, 5,5,10.

(3) Vaj.Samh. III,45.

(4) Op.cit. 47.

In the Agnistoma too, the wife, entering by the south door, anoints the axles of the Somacart with the remnant of the Havis left after the Savitri-Homa with the utterance of the Mantra "Deva Srutau, etc." (I)

In the next chapter will be seen innumerable such instances where the wife or wives are using Mantras; ~~skandapurana~~
~~in skandapurana~~

(I)

The Skandapurana says that the wife should sacrifice with the Mantras in the rituals in accordance with the regulations; so, in the funeral rite too, she, according to the sacred law, is entitled to utter the sacred Mantras. The Kaladarsa, as quoted in the Sraddhamayukha, (2) quotes the following lines from the same Skanda to show that women are not entitled to utter the Mantras in the funeral and sraddha rites:

"Sarvabhava striyah kuryuh svabhartrnam amantrakam: in the absence of all others, the "Striyah" should offer to their "Bhart²s" without Mantra".

Unfortunately we could not find out the line in the Calcutta edition of the Skanda purana. The line, however, occurs in the Markandeya purana. We read herein like this:-

(1) Vaj.Samh. 5,17. The Mantra has, however, variant readings in the different Samhitas and Sutras. Cf. Mait.Samh I,2,9; Kath.Samh.II,10; Sat.Br.III,5.3.13-14; Man.Sr.2.2.2.15 Kat.S. 8.3.32.

(2) Vol.IV, p.2326; also quoted in Sraddhamayukha, p.22.

(3) p. 22, 1.24-25.

(4) Dr. K.M. Banerjee's Ed. in the Bib.Ind., p.189.

a. Svivabhava striyah kuryah svabhartrnam amantrakam

b. tad abhave ca nrpatih karayed akutumbinam

c. Tajjatiyair namih samyak dahadyah sakalah kriyah

and then after a few lines -

i. Patratraye pretapatram arghan caiva prasecayat ye saman
iti japan sesam purvavad acaret Strinam apy evam evaita
ekoddistan udahrtam

j. mrtahani yatharyayam nrnam yadvad ihoditam.

(I)

But Raghunandana takes the stanzas in the following order

a. b. i. j. to run concurrently and argues that "apy ev
in i. means "amantrakam" as in c. and so "strinam mantra-
nisedhopi tatsampradanakasraddha eve avagamyate: the
prohibition (of the use) of Mantra applies to those cases on
where the women offer the Sraddha". We cannot find out in
any of the printed editions or manuscripts available in the
India Office Library the order followed by Raghunandana.
Moreover, the word "Striyah" in line a does not mean "Wife",
but any and every woman maintained by the deceased. In the
Sraddhaviveka, after enumerating the long list of the
sraddhadhikaris, the author says "Tad abhave yathakathancit
parigrhitah striyah: these failing, any and every woman take
hold of by any means would do". These are the women meant
in line "a" above and not the wife. The claim of the wife
(Patni) to perform the Funeral and Sraddha for her husband

*****254.

(I) Sraddhatattva, p.

follows immediately after the son, i.e. the son failing, the wife is to do so. Sankha, Kṛtyayana, Śraddhāviveka, Śraddhamayukha, Śraddhakṛtyakaumudī and all other authorities are unanimous on the point. So by "Sarvabhāve striyaḥ kuryuḥ" the wife can by no means be meant. The words "apy evaṃ" in line 1. in the order as we find mean that the Mantras "Yo samana", etc. are to be uttered and that the rites following should be the same as mentioned before. The Kalpataru says that "Strinam apy evaṃ, etc" mean "Yadrsena sambandhena pitṛvyatvadina puruṣaṇam ekadasahadīśraddham, tadrsenaiva sambandhena strinam etat kartavyam iti". Here it is evident that the women also utter the Mantra in the Śraddha. After having said that the Ekoddīśa and Sapindikarāṇa should be offered with Mantras, (1) Yajñavalkya says "This Sapindikarāṇa as well as Ekoddīśa should be offered to the woman also". Yajñavalkya has suggested no distinction whatsoever. The (2) Chandogopariśiṣṭha also says that the Sapindikarāṇa of the mother is said to be observed with the grand-mother (on the father's side) in accordance with the rites as mentioned. Here also no distinction whatsoever is suggested. The (3) Śraddhakṛtyakaumudī also comments on the couplet "Strinam amantrakam śraddham, etc." thus: "Strinam amantrakam śraddha iti vacanāt strinam sakalāśraddha eva sakalamantrapatho naśvadanti. Tan mandam vacanasya amulatvat sakalasaṃgrāheśva-
-drstatvatu.", etc. Here he thinks the couplet "strinam

(1) Unav. Samh., p. 161, l. 11, sl. 254.

(2) "Matuh sapindikarāṇam pitamahya sahoditam yathoktānaiva kalpena", etc.

(3) P. 377, l. 19 — 78, l. 1 f.

sraddham amantra kam, etc. is baseless (an interpolation) and is not found in all the Samgrahas and so the view that the woman is not entitled to perform the Sraddha with Mantra is not tenable. (1) The Brahmapurana also says distinctly that the women should offer the Sraddha with Mantras.

(2)

Sanakha says that the daughter too after her Samskara should, like the boy observe the Asauca, perform the funeral rite, offer Pinda and celebrate the Ekoddista for her father. Here too no distinction has been suggested and accordingly the Mantras are to be uttered by the daughter too.

The reason why the "Striyah" in line 2 above who are really "Yatha kathamait parigrahita striyah" in the language of the Sraddhavivekaka should not utter the Mantras is, therefore not that the woman, because of her sex, is not entitled to utter the Mantra in the Sraddha, but because these women anyhow picked out in the absence of all others need not utter the Mantras. The woman anyhow picked out for the performance of the Sraddha will perform the Sraddha anyhow; nobody would like them to perform the Sraddhas in all the ceremonial details. If the Mantras are cut out, the Homas are also necessarily cut out and the ceremonies too become reduced by almost two-thirds. This is the reason why these "Yathakatha parihitah striyah" should not utter the Mantras.

(1) "Stribhisea avaravarnais ca sraddham vipranusasanat.

Mantravad vidhipurvan tu vahnipakavivarjitam".

(2) Duhita putravat kuryat malapitros tu ~~As~~ samskrta
Asancam udakam pindam ekoddistam sada tayoh.

as quoted in Sraddhamayukha, p.25; the Sraddhakriyakaumudi puts the verse under the name of Bharadvaja.

The Nrsimhatapaniyopanisad says "Savitrim pranavam yagur's stristidrayor necchanti: (some) do not recommend (the utterance of) the savitri, pranava and yajus for the woman and the sudra".⁽¹⁾ Baudhayana says, "Amantra hi striyo matah: some say, women are not entitled to utter the Mantra". The words "Na icchanti", and "Matah" in the above texts show that the authorities themselves do not think that women are not entitled to utter the Mantras though there are a few schools who think otherwise. Moreover, the Smrtipramana cannot ~~hacchaneghiana~~ be reckoned as valid against the Smrtipramana.⁽²⁾ Thus, Vedavyasa says, "Srutismrtipurana virodhe yatra disyate Tatra grantam pramanam syat Jayor dvaldhe smrtir vara: where sruti, smrti and Purana differ (in opinion), the sruti should be considered as the authority; of the (latter two) Smrti precedes (over the Purana). So, the schools whom Baudhayana mentions need not be taken into serious consideration. The opinion of the school quoted by the Nrsimhatapaniyopanisad is to be ignored not only because the upanisad itself considers it ignorable, but also because the opinion of the majority should prevail when the authorities differ among themselves. Our copious sruti evidence shows that the opinion of the opponent school cannot prevail.

(1) p.10 of Anandasrama Edition (vol.30), 1.6-7.

(2) Smr.Sam., p.357, 1.7 (verse 4).

In the Pindapitryajna (1) and other Graddhas (2) the middle Pinda given to the Pitrs is to be eaten by the Patni. The husband gives her the Pinda saying that he is giving her for drinking the juice of the annual herbs growing in waters and she should become pregnant with a human embryo. The wife (4) eats the Pinda with the ^{prescribed} Mantra, "May the ancestors give me an embryo, a male one with a garland of lotuses. Just as here the male is". If the householder has many wives, he divides the Pinda amongst them all and all of them should eat their respective portion along with the utterance of the above Mantra. The Valjajantikrt as mentioned in the Samskaramatna (5) says this eating of the Pinda should be a regular affair as the word "Kama: Desire" is not mentioned by the Sutrakara, i.e. as it does not depend upon the willingness of the husband and the wife.

(1) See Samskaramatna, p. 983, 1.9 f.

(2) Graddhamanjan, p. 37.

(3) If there were 6 Pindas, the wife should eat both the middle Pindas: Pindasatke madhyamayer dveyoh prasnam; Graddhamanjan p. 37, 1.

(4) If the wife, however, is in her courses, or has not yet passed the period of impurity caused by child-birth, she should not eat it. Rudradatta says the wife who has not as yet menstruated or has passed the stage of menstruation or is pregnant should not also eat this. For other details, see p. of this Thesis.

(5) p. 983, 1.13.

According to him, therefore, the utterance of this Mantra is not an occasional but a regular (unless for the reasons mentioned in N.2) Adhikara of the wife; if the eating of the Pinda is regular (nitya) Adhikara, the utterance of the Mantra must also be her regular Adhikara during the observance of all the shraddhas. It does not seem, however, that the eating of the ~~Right~~ Middle Pinda or both the Pindas is Nitya. The ⁽¹⁾ Sraddhamayukha says it is only Kanya and not Nitya. Manu uses the word "Sutarthini: desirous of a son" while prescribing the eating of the Pinda by the wife. Devanabhatta in the ⁽²⁾ Sraddhakanda says "Sati putrarthitve: if she desires a son", the wife should eat the Pinda. Yama also says "Putrak Patri: the wife desirous of a son" should do so. The Vayupurana puts the word "Prajarthini: hankering after a son" as an adjective to the wife and mentions the Mantrapratika "Adhatta pitaro garbham" which it assures is "Santanavardhan (capable of) increasing (the number of) sons". Anyhow, the fact remains that whenever the wife eats the Middle Pinda, she as a rule utters the Mantra. It is her Adhikara and no authority has ever intended to deprive her of this.

(1) Medhyamapindaprasanan kevalet kanyam eva na nityam.

(2) p. 402.

(1)

Asvalayana says in his Grhya Sutra that from the time of marriage onwards the householder himself, the wife, the son, the unmarried girl, or a disciple, should offer regular oblations

(2)

(3)

to the Grhya fire. Gargya Narayana and Haradatta also cite the opinion of some schools according to whom the wife and the unmarried daughter are entitled to offer the Homa without any

(4)

reservation. Khadira says, "Some say the wife should sacrifice; the wife is the house and the fire belongs to the house".

(5)

Gobhila also says the wife should verily offer the morning and evening oblations in the domestic fire for the same reason

(6)

According to the Prayogaratna too, the wife, the unmarried daughter, the son, or the disciple, should offer the sacrifice —

following the order as mentioned here. The Smृत्यarthasara also holds that the sacrifice offered by the wife, the daughters, etc. is (to be considered) just the same as offered by the sacrifice though the wife and the daughter should offer without the

Paryusana (bosprinkling). So the wife and the unmarried daughter are entitled to offer Homa along with the utterance of the Mantras unquestionably, together with the Om at the

(8)

beginning and end of each Mantra.

(1) I, 9, 1.

(2) p. 33, 1.3, Bombay Ed. of AsvGS.

(3) p. 33, 1.21, Trivandrum Ed. of AsvGS.

(4) I, 5, 17-18, p.40.

(5) I, 3, 15, p.98, BibInd.

(6) Bombay Edition, p. *tad*

(7) Etairova hutam yac ee hutam avayam ova tu; p.34 (ASS, vol.7)

(8) Upodghata, p.47, 1.12-13 "Sarvamantresv idar ante aa pranavo vaktavyah".

(I)

Tarkalankara in his Commentary on Gobhile, however, thinks that the wife should be given, on this account, so much education as would suffice for this, because "without study she cannot sacrifice, nor does the Sutra say that she should offer silently". Anyway, this much confession is sufficient to show that the wife is entitled to the upanayana so that she may be entitled to read at all, not to speak of uttering the Vedic Mantras.

(2)

Caraskara says that the wife should, if she is desirous of conception, offer the first oblation in the evening as well as morning along with the utterance of the prescribed Mantra wherein she should utter the "Svaha" again. All the

(1) I, 5, 15, p.95, 1.10 f.

(2) ParGS., I, 9, 3-5, p.11, Bom.Ed.

(3) This "Again" means that she should first offer the oblation with the Mantra "Agnaya svaha Prajapataye svaha" in the evening and "Suryaya svaha prajapataye svaha" in the morning, and then another oblation with this Mantra together with "Svaha".

(I) (2) (3) (4) ~~and~~
commentators, Karka, Jayarama, Harihara, Gadahara and
(5)
Visvanatha agree to say that the wife should worship the
fire with the first oblation in the morning as well as in the
evening with the above Mantra. The Mantra prescribed for her
is a Hemamantra ending with "Svaha: Hail"; as she is to offer
the first oblation with this it is she who is to utter the
Pranava also. Without the upanayana, the wife can never do so.

(I) For the Commentaries, see p. II0 f. of the Bombay Ed. of
Paraskara: Karka, 1.30-31, p.II0; Jayarama, 1.3-4, p.III;
Harihara, 1.34 f.: Atu purvam garbhakama ity asya ko'rthah?
kim nityayor dvayor ahutyoh prathamā purvasabdēna vivaksita,
uta tabhyam purva purvam hotavyap anyāiva. Kim tavat praptam
anyāiva iti, Mantrantarena devatantarāhomavidhanat mantrasya
devatāyas ca gunatvena karmābhēdakatvat"; Gadahara, 1.6 f,
p.II4; ~~Harishankra~~ Visvanatha, 1.9 f., p.II5.

(1)
Asvalayana in connection with his section on

Namakarana says:

1. Nama ca asmai dadyuh
2. Ghosaved ady antar antastham adhinistharartam dvyaksaram
3. Caturaksaram va
4. Dvyaksaram pratisthakames caturaksaram brahmavaracasakamah
5. Yugmani tu sva pumsam
6. Ayujani strinam
7. Abhivadeniyan ca samikseta tan matapitaran vidyatam a
upanayanat .

In the commentary upon the Sutra marked 5 by us, Haradatta says that because of the mention of "Eva" and "Tu" in the Sutra all that is said in the above Sutras (2-4) is not proper and it follows that the names for males should consist of even syllables. The names of females should consist of uneven syllables. Asvalayana thus finishes what he has to say about the Samvyavatarika nama and proceeds, without making any more distinction, to say about the abhivadaniya nama of the child (male and female).⁽²⁾ "(He) should find out a name to be used

(1) I, 15, 4 f, p.55, Bom.Ed.; I, 13, 4 f, p.62, Tri.Ed.

(2) Samvyavaharikam nama krtva abhivadeniyan ca karyam ity a
abhivadeniyan ca, etc.; Gargyakarayana, p.56.

Evam tavat samvyavahararthasya namnah karanam uktam. Atha
abhivadeniyasya namnah karanam aha: abhivadeniyan ca etc.,
Haradatta, p.63.

(by the child) at the time of the "Abhivadana" ⁽¹⁾ (during upanayana); the parents should keep the name concealed (to themselves) till the child's Initiation, ~~xxxxxxxxxxxx~~
(2)

Kumarila Bhatta also holds the same view when he says "Nama abhivadaniyam tu pitror hrdaya upanitatah": But the name for the child's abhivadana the parents should keep secret till the upanayana" This abhivadaniya name for the girl has no meaning if the girl is not allowed to bow down to the Guru ⁽³⁾ during her upanayana.

(1) Asvalayana does not repeat this rule in the section on Upanayana as this rule has been mentioned here.

(2) See Narayana and Haradatta, p.56 and 63 respectively. Their interpretation completely agrees with our translation.

(3) Grhya Karika, I.9.3, p.273. For the use of the Abhivadaniya name during the upanayana, see I, I3, 23, p.276.

() This view of Asvalayana is corroborated by the ManuS, I, XVIII, p.83, 1.1-4, Baroda Ed.; cf. Asvalayana, op.cit., 1.14-15.

(I) Gobhila says expressly that the bride should be Yajnopavitini when the bridegroom leads her to the altar. "Pravrtam yajnopavitinim abhyudarayan jaset Soma'dadat (2) gandharvaya iti: Leading her forward who is clothed in the proper way and wears the sacrificial cord (over the left shoulder), he should murmur the verse "Soma gave her to the Gandharva, etc." Pravṛta here means evidently Pra Prukarsena avṛta vesaparihita and yajnopavitini yajnopavitavisista, i.e. she who has worn the dress properly and the sacred thread. (3) In the Adhikara Sutra, Gobhila himself as well as Katyayana say that one must always wear the sacred thread. So the repetition of yajnopavita here means that for ceremonial purpose the bride should change her former yajnopavita and wear a new one.

(1) 2, I, 19.

(2) Rv. X. 85. 4I. AV. XIV. 2. 4.

(3) GobhGS., I, I, 2, p. 8; Karmaṇḍapada, p. II. I. I.

Candrakanta Tarkalarkara, however, thinks otherwise. (I) He gives us two alternative explanations. Firstly, he says the word yajnopavitinim in the passage means "Yajnopavitinim iva, yajnopavitavatkruttottariyam: The bride is pravrtta krtottariya. How is she Pravrtta? like a yajnopavitini, like one who has worn the upper garment in the form of a sacred thread". Secondly, "Pravrttam" means "Prakarsena acchaditam smrtiyuktaritya parihitadharayavasanam" and "yajnopavitinim" means "Yajnopavitavatparihitottarvasanam", i.e. the bride who has worn her lower garments in the manner prescribed in the Smṛti and worn her upper garments in the fashion of a yajnopavita. The learned commentator also says the word yajnopavita may be used in the sense of the uttariya for showing which way the uttariya is to be worn. These explanations are not tenable.

(I) For the Text, see GobhGS., Bib.Ind., p.308.

Tarkalankara quotes the Smṛti to show how the bride should be properly dressed "She should not show the navel, the virtuous wife should wear the clothes down to the heels and should not keep the breasts uncovered". According to his second explanation "Pravṛta" means "she who has worn the lower garments" and "Yajnopavita" means "she who has worn the upper garment in the form of a sacred thread". The explanation that he gives does not follow the direction he mentions. If "Pravṛta" does not mean "One wearing both upper and lower garment" but "One wearing the lower garment" only, the breasts remain uncovered. The uttariya Vasana used in the form of a sacred thread cannot cover her breasts. (I)

(I) For the right manner of wearing the yajnopavita, see ~~the~~ Karmapradīpikā, Ch. I, verse 2:

Trivṛd urddhāvṛtam karyam tartutrayam adhovṛtam
Trivṛttanopavitānca syat tasyaiko granthir isyate.

The commentator in commenting upon Gobh. I,1,2, says 1 p.17, "Tad idam yajnasutradvayam uttariyan ca khalv iha kar matrasasataya vidhistsitam vinyasavisesas tu - uttariyasyeva yajnasutrasyapi tatra tatra tattadvakyad avagantavyah". The pair of sacred threads and the upper garment are here menti as a rule as requisite for every ritual; but the particular manner of wearing it - as of the upper garment so of the sacred thread - is to be known from those particular passag in those particular places". For this reason the word yajnopavita cannot be used in the sense of the uttariya.

(I)

There is the Smṛti:-

"Yajnopavita dve dharye Srautasmarṭasū karmasu

Tṛtiyan ca uttariyatham vastrālabhe tad isyate:

Two sacred threads are to be worn in the Srauta and Smṛta sacrifices; a third one also should be worn for an upper garment: this is prescribed if a cloth is not available". Here it is said that a third sacred thread is to be used if an uttariya is not available. If the uttariya is not wanting, third thread is not to be used. ~~Here the word yajnopavita is not~~ Here the word yajnopavita is not certainly used in the sense of uttariya, but it is said yajnopavita is to be substituted for the uttariya. A substitute for a thing can never be the thing itself. Nor is it reasonable to think that because two different things are worn in the same manner, Gobhila has used one word for the other. Why should he? The uttariya is as well known as the yajnopavita. What reason is there that the word uttariya would be dropped at will and the word "yajnopavita" be substituted for it?

(I) GobhGS., p.19, 1.7 f. Karmakandaprādīpu, F.5 1, 1.526. cf. Smṛtyarthasara, p.5, l.10.

The learned commentator quotes in p.65 the Nizamaparis:
 (1)
 "Vasasa yajnopavitani karute, tadabhava trvta sutrena" in
 which, he thinks, the word "yajnopavita" means uttariya. To
 follow the commentator, the sacrificer is to wear three upper
 garments which is nowhere prescribed in the Ritual Literature.

Again, three uttariyas to be made out of a cloth is an
 anomaly, for, in order to wear it properly, one is to wear
 cloth rounded nine times on one's shoulder sideways. Two,
 and sometimes three of these, are to be worn. Nobody wants
 the sacrificer to carry a heap of clothes round about him.
 The real meaning of the passage is what is expressed in the
 couplet quoted above. The cloth, not a sacred thread but an
 accompaniment of the two threads normally used, is considered
 as making the number of threads as three. We come across
 similar use in the following passage: "Yajamarapancama Rtvī
 (2)
 idam bhaksayanti: the priests with yajamana ~~in the~~ as the
 fifth drink the Ida". Here, too, similarly, the "upavitan"
 means the two upavitas with the garment as the third, i.e.
 the "upavitani" three in number together with the garment
 which is not a upavita as in the above case the yajamana is
 not a priest. So it is here by no means said, as our
 commentator thinks, that the yajnopavita is uttariya.

(1) See KarmaKP., F.50.

(2) Very frequently used in the S'Ss; also cf. uses like
 Vedan adhyapayam asa mahabharatapancaman.

In the Adhikara Sutra to be observed in all the rites,
 (I) Gobhila says, "Yajnopavitina acantodakena kṛtyam: the ceremony should be performed by one wearing the sacrificial thread on his left shoulder and having sipped water". In our Chapter I, we have shown that women have Adhikara in the sacrifices. If the woman be not yajnovitini, how can she perform the sacrifice properly?

Even in modern usage there is some relic of the woman's wearing the upavita. Now-a-days the bride is made to wear during the marriage the sacred thread of the bridegroom. This is a stri-acara. Women, owing to their conservative nature, ~~always stick to things of time immemorial~~ always stick to things of time immemorial. Apastamba and others pay their due respect to these stri-acaras when they recommend them to be observed as other prescribed rules.

(1) I.I. 2. also cf. Gobhila, 2.

(2) ApDhS., 2. II. 29. II-12.

(3) Buckle, Fraser's Magazine, April, 1858; Mason, Women in Primitive Culture, p. 273.

(4) ApGS., 2. 15; here he recommends that the ceremonies that are required by custom should be learnt from women; cf. ApDhS., II, 6, 15, 9; II, II, 29, II-12; AsvGS., I, 14, 8; etc.

So it is certain that by yajnopavitini Gobhila means a bride who has worn the sacrificial thread and not one who has worn the upper garment in the form of a yajnopavita. Gobhil here means that the bride should be properly dressed with the Adhariza and uttariya and should wear a pair of new yajnopavitas; then the husband should lead her, hand in hand to the marriage altar, while uttering the Mantra, "Soma gave to Gandharva". Though in the Adhikara Sutra it has been made a general rule that the yajnopavita should be always worn while sacrificing, (I) the repetition of yajnopavita would mean that a pair of new yajnopavitas are to be worn here.

(I) Whenever the word yajnopavita is repeated in the Sutras there is always a special sense behind it; see Sridatta, ~~in~~ Snanprakarana in Acaradarsa, F.22, a-b.

"Yajnopavititi", etc. Harihara, Snana-sutra-bhasya (Benares Edition of PargS., pp.558-559): "Katyayanasmrter", etc.

(I)

Katyayana says in the Karmapradipa that in accordance with the seniority in caste and among those of the same cast and also in accordance with seniority in age, the honest wife should separately churn the fire. In churning the fire the husband should not appoint a sudra wife, nor an uncontrollable one; nor one having coitus with another person. Last of all the strongest of them all who is the best of them all as it were and best of all those initiated (i.e. the most learned of them all) (2) should churn the fire with all her heart's content. This shows that upanayana was a condition, not only necessary, but essential, for having preferential treatment in the religious, and consequently, in household affairs too.

(3)

In the Ramayana (3) Queen Kausalya and in the Mahabharata (4) Savitri and Amba offer oblations with Mantras

(1) I, 8, 6 f, Bib.Ind., vol.I, p.II4, 1.1 ff.

(2) Upanayan ca anyatama, op.cit., p.II5, 1.2.

(3) II, 20, 14 ff.

(4) S., III, 296; A., V. 186.

(I)

The Sraddhamanjari says in a sraddha to be performed by a widow, she should use an upper garment as (the third) sacred thread hanging over her right shoulder, and should herself offer to her husband, father-in-law, etc., sambatsarika or other sraddhas. When she performs an Ekoddista (for a son, daughter, etc.) she should herself do all the initial ceremonial necessities up to the Samkalpa and may then give permission to a priest to perform the sraddha on her behalf. During the procedure when the priest hangs the sacred thread on the right shoulder, she is to do so at the same time, when

(1) p. II7.

(2) Svabhartpratatitribhyah svapitrbyas tathaiva ca Vidhava karayee chraddham yathakalam atandrita: Smrtisamuccaya; also quoted sraddhamanjari, p.II5.

(3) Kamcid brahmanam rtviktvona parikalpya tam bruyat "Mama ajnaya tvam idam amukasraddhakhyam karma kuru iti. She may herself perform it if she likes, see 1.

(I) he hangs it on the left, she also does so. Even when she gives a priest permission to perform the rite for her, she is to be a pracnavitini or yajnopavitini along with the priest in course of the ceremony. No wonder she will be yajnopavitini or pracnavitini in course of herself performing the rite. This also shows the importance of the sraddhakatri's wearing sacred thread. If she is not entitled to have the upanayana and wear sacred thread at other times, she cannot be a yajnopavitini or pracnavitini during the Sacrifice.

(I) Rtvikakarmakale tadyajnopavititve'najnatra'pi yajnopavitita kartavya. Tadpracnavititve taya pracnavitita kartavya.

In his section on the Stri-Samkara in Madanparijata, (I)
 Madana Pal quotes Katyayana (2) to show that if any Samkara before the upanayana is left unobserved, it should be performed with Homa. If the time for upanayana expires, according to Madana, the Vratyastoma and other expiations are to be observed. As Madana deals with these things in his section on Stri-Samkara, it is clear that women are entitled to the upanayana.

The brilliant record of their Vedic education also shows that the women are entitled to the upanayana rite. The (3)
 Rgveda furnishes us with a long list of Brahmavadinis. According to the Brhaddevata, they form three groups: (I) those that praised the deities; they are all, most strictly speaking, Vedic seers; (2) those who conversed with seers and deities; (3) those who sang of the evolutionary forms of self; these latter two groups may also be called seers in that the hymns or the Res were revealed through them. In

(1) p.362, Bib.Ind.

(2) Katyayana Samhita, p.330.

(3) Compare Arsanukramani, X. 102; Brhaddevata, II, 84.

the first group are Ghosa, (1) Godha, (2) Visvavara, (3) Apata, (4)
 upanishad, (5) nisad, (6) Brahmajaya (7) named Juhu, sister of
 Agastya (8) and Aditi. (9) Indrani, (10) Indramata, (11)
 Sarana, (12) Ramasa, (13) Urvasi, (14) Lopamudra, (15) Nadi, (16)
 Yami (17) and Sasvati Nari (18) form the second group. Sri, (19)
 Laksa, (20) Sarparajni, (21) Vac, (22) Sraddha, (23) Medha, (24)
 Daksina, (25) Ratri, (26) and Surya Savitri (27) come within the
 third group.

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- (1) RV. X. 39,40. (2) X. 154. 6,7.
 (3) V. 28. (4) VIII. 91.
 (5) and (6) Seers of the Khila beginning Ba Dharayanta
 madhuno ghrtasya, etc..
 (7) X. 109; Cf. Arsa., X. 51.
 (8) X. 60. 6; Cf. Arsa., X. 24.
 (9) Some Res of IV. 18.
 (10) X. 86 (several stanzas) and 145.
 (11) X. 153; Cf. Arsa., X. 72.
 (12) Several Res of X. 108.
 (13) I. 126. 7.
 (14) Several stanzas of X. 95.
 (15) I. 179. I, 2.
 (16) Several Res of III, 33.
 (17) X. 10 and 154.
 (18) VIII, I, 34; Cf. Sarvanukramani on RV. VIII, I.
 (19) Supposed seer of Khila after V. 87 (SriSukta).

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- (20) Seer of Khila below VII, 5I.
 - (21) X. 89.
 - (22) X. 125.
 - (23) X. 151.
 - (24) Medhasukta, Khila after X, 151.
 - (25) X. 107.
 - (26) X. 127.
 - (27) X. 85.

Yajnnvalkya takes pride in teaching his wives Gargi and Maitreyi the most abstruse philosophical doctrine of Soul. (1)

Gargi Vacaknavi is venerated as the champion of all the learned Brahmanas present in the court of Janaka to ask Yajnavalkya, the most learned sage of his age, several questions in order to ascertain if they should debate with (2)

Yajnavalkya or not. This time she asks him two questions which he manages to answer. On a subsequent occasion she takes up the question of the old water cosmology. Yajnavalkya

is, however, cornered - so much so that he begins to curse (3)

her. Uma Haimavati tells Agni and Vayu of the one Supreme (4)

Soul. The AV. in extolling the Brahmacharya says that by

(1) Brh.Up. II,4,I-14 and ~~4~~.4. 5. I-15.

(2) Brh. Up. III, 8.

(3) Op.cit. III, 6.

(4) Talavakayra Upanisad, IV,I P.

Vedic studentship a girl (1) a young husband. The Vedic Literature contains a long list of the names of Female Teachers of Philosophy and Ritual. (2) (3) Sangs. and AsvGS. mentions the names of Gargi Vacaknavi, Vadava Prathithayi and Sulabha Maitreyi in the list of the Rsis. The Aitareya (4) and Kausitaki Brahmanas (5) quote the authoritative opinion of a "Kumari Gandharva Grhita: maiden seized by a Gandharva" that the Agnihotra Ritual which was once performed on both days is now performed on alternate days only. Patanjala (6) Kapya's wife (7) and daughter are also Gandharva grhitas. Students from all over the country visited them for knowledge Kapya himself learnt many things from them. The extensive use of metronymies also may partly be due to the wide

(1) Av. XI. 5. 18.

(2) IV. 10.

(3) III, 4, 4.

(4) V.29.

(5) II, 9.

(6) Brh.Up. III, 7, 1.

(7) Op.cit., III, 3, 1.

reputation of the learning of the mothers, ⁽¹⁾ some of whom are most probably Teachers. Katyayana and Bhattoyi Diksait recognise the established position and honour of women teachers, the former in his Sūtra (Va. 2477) "Acaryad anavaca" and the latter in his Commentary "Matulopaddhyayayor anava", etc. Because of the honour shown to the learned women the parents perform some special ceremonial for having a ⁽²⁾ "Pandita duhita: learned daughter". They boil rice mixed with sesasum, eat it with butter and make themselves worthy of giving birth to a learned daughter. Atreyi goes from North India to the South to learn the Vedas from Agastya and other ⁽³⁾ sages. The Mahanirvanatantra ⁽⁴⁾ remarks that the daughter should be brought up with as much care and given as much education as the son. ⁽⁵⁾ Ubhaya Bharati mediates in the controversy between her husband Mandana Mis'ra and Sankaracarya who represent the Vedic Learning in their age.

(1) Balamanorana, vol.I, p.379-80; for Bal. itself, p.379, 1.31 f - 80, 1.9 f.

(2) Brh.Up. VI. 4. 17.

(3) Bhavabhati, Uttaracerita, Canto II.

"Asminneva agastyapramukha pradese bhuyamsa udgithavidyavasanti

Tesam adhigantum nigamanavidyam Valmikipramukhad iha paryatami."

(4) Kanyapyeva evam palaniya siksanya ca ahyatnatah.

(5) Most probably because of her vast learning she is also known as "Suraswati".

In the Ritual women have a recognised position for their songs and aptitude in Music. Most probably, these were parts of their Samavedic Learning. Women are more willing to have Singers than Brahmavadin. (1) Women love men who can sing. (2) In the Mahavrata, wives sing and play various sorts of instruments. (3) The SatSS. mentions in this connection the name of the following instruments, viz. Apaghatika, Talukvina, Kandavina, Pichora, and Slavukapisisna; the SanSS. (4) Ghatakarkari, Avaghatarika, Kandavina, Pichora, etc; the LatSS. (5) also gives a similar list. The AitAran. (6) simply refers to the fact, but does not give any detail. According to Latyayana the wives should sit to the west of the Udgatr and each wife should alternatively play two lutes. (7) They must not play the Chatari slowly. (8) As every part of the Ritual must be perfectly performed, it is sure that the wives must have been, at least, some of them, expert musicians and singers.

(1) Sarasvatyanuvaka 20, KathGS, Appendix, IV, p. 303.

(2) TaitSamh. VI, 1, 6, 5; MaitSamh. III, 7, 3, etc; SatBrahIII, 2, 4, 6.

(3) XVI, 6, 21, vol. VI, p. 382.

(4) XVII, 3, 12; for the way how to play these instruments, see the following Sutras; also Lat., IV, 6 f.

(5) IV, 2, 1-8.

(6) V. I. 5.

(7) LatSS., IV, 2, 5.

(8) LanSS., op.cit., Sutra 17.

In one Pravadanaskarma mentioned in the VarGS. in connection with the marriage ceremony the face of the bride is anointed with hands smeared with Ghee for making her dear to her husband, brother-in-law and others, and then she plays the various instruments and drums which have been consecrated beforehand for the purpose; she prays to the Dandubhi and Gomukha for excellent children and particularly for charming daughters who, growing up under the same roof and friendly with Indrani, would play together, and also to Prajapati for children and welfare.

No better honour could be done to the Learning of Women than by depicting the Deity of Learning as a Goddess. Vac and Saraswati represent the highest recognition and respect the Hindu Sages could ever show to women.

From our above arguments the conclusion follows that the girl is entitled to have the upanayana, wear the sacrificial thread and utter the Mantras together with the Pranava.

(I) Prof. Vira's edition, p.34-35.

(1)

We have remarked before that the daughter after her Samskara is entitled to perform the ^S Sraddha rites for her parents. She cannot, however, in any case precede in her claim over her brother. The sraddhamayukha thinks as the wife precedes the daughter in her claim over the property, the former should precede in the sraddhas too. (2) So also says the sraddhakriya kaumudi. (3) He also thinks that the unmarried daughter will have the adhikara in precedence over the married one as the Gotra of the latter has been changed. (a) If the daughter is rendered a Putrika, she precedes over her mother in her claim. (4) The sraddhavivonara, (5) however, thinks in case of the failure of the 13 kinds of sons, the putrikaputra son of the Putrika, will be the Adhikari. As the Putrika is really a substitute for the son, most probably the Vivekakara means, if the Putrika is dead, her son should observe the ~~riti~~ ^{riti}

riti

(1) p. of our Thesis.

(2) p.20, l. f. The sraddhavivokara, (F.22a) however, mentions a long list after whom the daughter is to have her claim.

(a) Op.cit., also see p.462.

(3) p.465, l.15 f: Tadabhava sahodara ity atra duhitrabhave p. bodhvavyam. Patniduhitarascaiva iti yajnavalkyena patnay- amantnam duhitur dhanadhikarapratipadanat tasya copakara- vyapyatvat pindadanadikancopakarat.

(4) p. 22, l.13.

(5) F. 22a.

(1)
The Sraddhakriyakaumudikara particularly says that the daughter will have the Adhikara, and not her father, in performing the funeral and sraddha rites for her mother provided she is brotherless.

Just like the son, the daughter also is not entitled to get married within one year of her father's or mother's death as the Vrdddhisraddha cannot be performed for her. (2)

So far as the Agnisamskara is concerned, the daughter has the same Adhikara as the son. (3) If the child does not exceed

(1) p. 464; also p. 459.

(2) See Sraddhakriyakaumudi, p.358, l.I f; also p. 468

"Putrakany asamskara kanyadenadhikarinya jananyapi svakanyavivaha vrdddhisraddham kartavyam eva. Vacasprtimisradinam apmatam etat.

(3) ParCS., III, 10, 5, p.361, Bom.Ed.; According to Apastan

(Dh.S. II, 6, 15, 7) the child is buried if it is below one.

The parents as well as those who bury it take a bath (and are purified).

(I) two years, it is not, as a rule, entitled to have the Agnisamskara, i.e. to be cremated. Covered with an unwashed garment adorned with flowers and scented, (2) it is put in a (3) Also no water-libations is to be offered.

(1) If the parents or other relatives like, the child may be cremated; see Karka, Bom.Ed. of ParGS., p.363, 1.4; Jayarama op.cit. p.366, 1.5; Sraddhaviveka, F.22b.

(2) ParGS., op.cit., p.377, 1.8; VaikGS., V, p.82.

(3) According to the Sraddhavivekakara, F.22b, the girl after two is entitled to the Purvakriya up till her marriage. Her father or brother should offer this. By Purvakriya, he means all the rites beginning from the cremation down to the end of the Asauca "Tatra daham arabhya asaucentadina paryant kriya purva." In case she is cremated, the water-libations must be offered. For the offering of water-libations and the Asauca, see also Vasistha, IV, 9-10; Vasistha cites the opinion of some who think the child should be cremated after the appearing of the teeth. Cf. Gautama, XIV, 34; Visnu XX 27-28;

If a daughter below two dies, the parents become impure
 (1) for one day or three days only. According to some
 authorities, if she dies before the Cudakarana, the Asauca
 (2) (Impurity) passes away immediately; if after Cudakarana,
 (3) and before marriage, it continues for three days. For the
 death of a married daughter, the parents need not observe an
 impurity. But if she dies in their house, they observe
 (4) Asauca for three nights.

(1) ParGS., III, 10, 2-4. Similarly in case of the son too.

(2) See Karka, ParGS., Bom. Ed., p. 363, 1.1-2. Jayarama, op. cit., p. 366, 1.2. For divergent opinions, see Kullukabhatta on Manu, VIII, 72, p. 192, Nirnayasar Ed.

(3) see Karka and Jayarama.

(4) Visnu, XXII, 33-34.

As the Vedic Authority is to supersede the Authority of the Smṛti, the daughter has the right to marry in her adult age after her fullest discretion the person whom she loves most. Adult marriage seems to have been the rule even down to the Sūtra period⁽¹⁾. Against Prof. Jolly, Dr. Bhandarkar⁽²⁾ maintains that the passages in question, viz. GobGS. III, 46, HirGS., I, 19, 2, and Grhyasamgraha II, 17, do not go in support⁽³⁾ of the marriage of a "Nagnika". The JainGS. expressly say⁽⁴⁾ that the bride should be "Anagnika: not one who has not menstruated, i.e. she should have puberty". The VarGS. say

* For the conclusive evidence about the early Vedic period, see Vedic Index, vol. I, p.

(2) Op.cit., XLVII, 143 f.

(3) P. 19, 1. II. For our interpretation of Anagnika cf. Amarakosa "Nagnika anagatarva", p. 125, 17.

(4) p. II, Baroda Ed.

the bride should be not only Anagnika, but Asprstamaitvina: "having no sexual experience"; the latter adjective signifies that the girl is married at an age when she is fit for having previous sexual experience. Bloomfield also accepts the reading Anagnika in ZOMG. (1) Pandit Satyavrata Samasrami accepts in his edition of the Grhyasamgraha the reading (2) "Anagnika". Mahanahopashyaya C. Tarkalankara in 1908 quote (3) the verse Grhyasamgraha II, 17 in his edition of GobGS with the Nagnika reading while the same learned author recants his (4) old faith in his later publication (1910) of the Grhyasamgraha itself and supports the Anagnika reading.

(1) XXXV, p. 572.

(2) p. 10-II, Usa, Ser. I, vol. 10.

(3) Vol. II, p. 83.

(4) p. 72.

The two verses RV. X.85, 40.41 - AV. XIV. 2, 3.4 are found in various GSS. (1) Here it is said that Soma, Gandharva and Agni are the three previous husbands of the woman and her human husband is the fourth one. Gobhilaputra says in his (2) Grhyasamgraha that along with the indications of youth Soma begins to enjoy the woman, Gandharva with the development of breasts, and Agni with the appearance of menstruation. (3) Now if the human husband is to marry after Agni has enjoyed her as his wife, the Agni being the third husband, he is to marry her after her menstruation.

(1) ParGS., I. 4. 16; HirGS., I. 202; ManGS., I. 10. 10a.

(2) II, 19.

(3) For the Smṛti Authorities on the subject, see p. of this Thesis.

The Vrata of the fourth night ⁽¹⁾ is to be celebrated for solemnizing the marriage itself as without it the wife cannot be one with her husband in Pinda, Gotra and Sutaka. ⁽²⁾ This Vrata sanctifies the female body for the purpose of sexual connection and makes the wife same flesh and blood, heart and soul with her husband. ⁽³⁾ If the husband and the wife observe penance for one year, they are sometimes given the assurance of having a Rsi son, ⁽⁴⁾ if they cannot restrain themselves, they may have sexual enjoyment after 6, 3, or 1 month or even after 12, or 6, or 3 days, or 1 day at least. As the Authorities prescribe that they may enjoy sexually even after a day, the girl must be physically fit for sexual enjoyment. So in the Sutra period the girl cannot be married before puberty. With the restrictions of age-limit in later times which came down and down so much so that even conception marriage became a matter of great religious concern, the

(1) GobGS., II, 5; KhaGS., I, 4, 12. HirGS., I, 23, II; 24 & 2 ApGS., 8, 8 seq; BharGS., I, 19; ParGS., I, II, 13; SangGS., I, 18, 19.

(2) See GobGS., Bib. Ed., p.

(3) Cf. the Mantras, ParGS., p.

(4) AsvGS., p. ; see the Commentaries of Gargya Narayana and Haradatta, p. 1. and p. 1. respectively.

law-givers stick to the principle of the solemnization of the marriage by means of this Vrata, but they speak no more of the Vrata to take place within one year or after a few days, the reasons for which are obvious. Even those early Dharmasamhitakaras who, unlike Manu, Parasara and Narada, think that widows should not be remarried even when they suffer from five forms of distress, admit that an Aksatayoni (having no experience of sexual intercourse) widows should, however, be remarried. When there is no scope in the old times for any such distinction, the later device is made as a concession to popular feelings specially because Law-givers as well as their followers are still immensely guided by the influence of the Sutrakaras.

Again, the Marriage Ritual in the Grhya Sutras has no place in it for the girl's father after the Kanyadana rite. The subsequent rite is entirely an affair of the husband and wife. The mutual promises and assurances of love, protection and obedience, ⁽¹⁾ presuppose a much greater capacity in both than can be attributed to them even in their adolescence period. The proper performance of the Ritual requires that ⁽²⁾ the wife must understand the Mantras she utters, this also

(1) The wife: VarGS., Vira's Ed., p.36, 1.8 ff; p.43, 1.2 f etc.; KathGS., p.90, 1.1 f, part., 1.14 f; p. 109, 1.8 f, 16 etc.; p.110, 1.15 f; p.III, 1.4 ff; etc.

(2) The Upodghata of Bhattoji Gopinath Diksit, p.44, 1.24 "Mantrararthajnanapurvakam eva karmakartavyatakathanam", also 1.27; Vyasa, as quoted in the same, "Mantraratham anusandhaya japahomedikah kriyah".

presupposes a reasonable advanced age. The Mantrabrahmana (1) expressly says the girl should be given in marriage only when she hankers after a husband.

The Kamasutra and Epics uphold the discretionary power (2) the maiden in choosing her husband. The former expressly says that the Gandharva, i.e. the Love-form of marriage is the best of all the eight; and it mentions various ways by which the maiden should capture the heart of her lover and (3) lover that of his lady-love. The Svayamvara form of (4) marriage of the Epics is well-known. Manu also recognises the Gandharva marriage, the voluntary union of a maiden and her lover, as Dharma, sanctioned by Religion. He also recognises the discretionary power of the bride when he says (5) the consent of the maiden would be necessary if she is to

(1) 2, 1, 1

(2) Kamasutra, p. 235.

(3) For absolute Love-marriages, cf. those of Damayanti, Savitri, etc. This, however, differs from the Svayamvara of the Smṛti in which the choice of husbands is conferred upon the girl if she is not married till three years after puberty. cf. Manu, IX, 90, etc.

(4) III, 25; cf. III, 32.

(5) IX, 97 "Yadi kanya anumanyeta".

given in marriage to the younger brother of the person who has paid nuptial fee. The vedic Samhitas, too, show that there is no parental control in this respect, though the parents help the girl to the best of their power in finding out her husband.* The maiden is anxious to leave her father's Gotra and family for ever and be permanent in her husband's family. If successful in love matters, the younger sister marries before her elder even; if unsuccessful, daughters grow old in parental abode.^a In order that the maiden may get the husband she wants to have, the AV. gives a series of

* The parents take part in the rites which the girls perform for a happy ending of their love affairs; cf. AV. II, 36; V, 60, etc.

a. RV. I, II 7, 7; II, I 7, 7, etc; cf. AV. XVIII, 2, 47.

Love-charms which pass under the name of Stri-Kṛtya hymns. (1)
 Rival Lovers and Lady-loves perform malicious rites to win
 the hearts of the desired. (2) There is a magical rite in th
 AV. (3) in which the bride binds her lover with her hair; th
 symbolically means that the lover will be truly hers and he
 alone. Various domestic rites (4) are also prescribed by th
 AV. to be performed by the Maiden; these are calculated to
 help in her love affairs. While the maiden, anxious for hav
 her lover, takes recourse to various Love-charms and other
 domestic rites, the parents perform for her good the rites
 named Rakaholaka, Kumariyajna and the Satoddharma. As to t

(1) AV. II, 30, 2-3, etc.

(2) AV. VI, 138; VII, 90; I, 14.

(3) VII, 37.

(4) AV. II, 36; VI, 30; VI, 32, etc.

(5) These rites have not been mentioned by any other
 Sutrakara than Laugaksi.

interpretation of Rakaholaka, Devapala (1) himself cites different opinions; however, the rite is celebrated in the morning for the happiness of the maiden in order that the marriage of the maiden may draw nigh. Brahmadarsana (2) says Holaka is a famous rite in the Central Provinces as well as in Kashmir, wherein a fire is kindled near the gate of the house after the Ajyabhaganta, the main oblation is offered with the Mantra yaste Raka, etc. The Kumariyajna (3) also is celebrated for the happiness of the maiden in the place where she dresses herself. After the Ajyabhaganta, the sacrifice is offered with the Mantra "Indranim asu narisu", etc. The satoddharma (4) is performed for a betrothed girl during the Simantounayana ceremony of some pregnant wife. The symbolic meaning of the rite is, therefore, nothing but praying for similar fortune of the girl also.

(1) KathGS., p. 287, 1. 23 f.

(2) KathGS., p. 288, 1. 6.

(3) Op.cit., 1. 9-13.

(4) KathGS., p. 133, 1. II-21.

In this rite the hair of the maiden is parted in a charming manner and anointed with cosmetics and adorned with sarvosad (a mixture of the different herbs) and saffron. Adityadarsa (1) says herein the plaiting of the hair should be ceremonial performed with Mantras; during the Anaralobhana (2) (the rite for preventing disturbances bringing on dangers to the embryo) which is to take place together with the simantonmay of the same pregnant wife, the hair of the maiden should be parted in a charming manner, but this parting should be hard seen. Thus every tender care is taken that the maiden may get a suitable husband and be happy in marriage while she herself prays to Agni and other gods for winning the heart of her lover or if she has none, for having a suitable husband.

(1) ~~KathGS., 13-14, 20-21.~~

(1) KathGS., p.133, l. 20-21.

(2) Cf. AsvGS., I, 13, 1.

Just as the mother is the highest object of veneration and the wife is of love, the daughter is of affection and tenderness. (I) Parents perform Kamyasraddhas on the Dvitiya tithis for having a daughter. (2) Desirous of having a daughter, the husband touches all other fingers of the wife except the thumb during the Panigrahana rite. (3) Hankering after having a daughter, the bridegroom shows the bride after she has reached her new home the Dhruva and other constellations. The parents deem it a favour of God if they can have their sons as well as daughters by their side during the performance of Sacrifices. (5) (6) The Rv. praises the father of many daughters. The daughter claims her support from parents not for nothing, but for her devotion for them. (7) They care for her as much as they do for their son; or it may be said - even more, as the father is found to worship the Kumari as a

(1) Manu, IV, 185 "Duhita krpanam param"; Ait.Bra. VII, 13

(2) Gobhiloparisista, Braddhakalpa, p. 186, 1. ; ParGS., p. 538, 1. 21, Commentary of Gadadharva, 1.1.

(3) AsvGS., I, 7, 4, Bom.Ed., p. 23, 1.11-12; ApGS., IV, 12.

(4) See Devapala on KathGS., XXV, 45, p.114, 1.1-2.

(5) RV. VIII, 31, 8.

(6) RV. VI, 75, 5.

(7) RV. II, 17, 7.

emblem of Virginity, as an emblem of Purity, of Tenderness,
 and Devotion and what not. ⁽¹⁾ Just as the Matrkapuja is to
 take place at the beginning of all Vedic Rituals, the
 Kumaripuja is recommended to be performed at the end of them
 all. In the case of the former, different Vedic Schools
 have divided different Mothers; so it may be performed even
 when the Mother is dead. But the latter cannot be performed
 in the absence of a daughter as she is to be bodily present
 herein. The father wraps her up with (new) garments,
 entertains her with delicious dishes and circumambulates her
 From her first year down to the time of puberty, she is
 worshipped as different deities; ⁽²⁾ if she is one, as Sandhy
 if two, as Saraswati and so on. Thus as she grows, the father
 finds in her different Deities - all blessing him with
 different kinds of blessings characteristic of them. The
 daughter is the embodiment of various blessings for the father

Parents get her after much hankering and penance as the
 Self of Blessing, and it is only natural that they would rear
 her up with as much care as the son. ⁽⁴⁾ The supposition of

(1) Trivediyakriyakandapaddhati, p. 160. "Adyetyadi
 amukadevatapujadikarmamah paripurnaphalaprapptikamah
 srikumaripujanakarmamah karisyat iti sankalpya kumarim aniya
 devibuhhhya pujayet".

(2) Evamkramena sampujya yavat puspan na vidyate.

(3) Brhadaranyakopanisad,

(4) Kanyapyevam palaniya siksaniya ca aliyatratah
 Mahanirvanatantra.

(1) Schrader and others (2) that the depositing of the cooking vessels during the final bath (Avabhrtha) after Somayaga refers to the adherence of Vedic people to Female Infanticide is not tenable. In the Soma sacrifice the cooking vessels considered as females and the wooden vessels named Vayavyas as males. (2) (4) Now, the Taittiriya, Maitrayani and Kathaka Samhitas (5) make similar remarks that as the sacrificer and his retinue carry Vayavya vessels, depositing the Sthalipatr in the bathing place, the daughter is deposited after birth while the son is lifted up. The difficulty arises in connection with the right interpretation of Para'syanti.

(1) Schrader, Reallexicon der Ind. Altertumskunde, p. 52-53; Weber, Ind. St., IX, 48; Zimmer, Alt. Leben, p. 319 f; cf. also Kaegi, Der Rgveda, VI, 49; Ludwig, RV. VI, 142; Pischel, Vedische Studien, 2. 48.

(2) VI, 5, 10, 3: Avabhrtam avayanti, para sthatir asyanti ud vayavyani haranti, tasmāt striam jatam parasyanti ut punamsam haranti; see Weber's Ed., p. 222-223.

(3) IV. 6. 4 (85, 3) Yat sthātīm rincanti na darumayam tasmāt punan dayadah strī adayady atha yat sthātīm parasyanti na darumayam tasmāt striyam jatam parasyanti na punamsam; last sentence in 4, 7, 9 (p. 104, 20) also.

(4) XXVII, 9: same statement as before.

In his article in ZDMG, Bohtlingk says "As 'As' with prepositions is used not only to imply 'to throw', but also to mean 'to place, to lay', we may very well translate "Parasyanti" by 'put aside', perhaps among others also by 'hand (the child) over immediately to the person waiting for the child'. (1) Against "Para - as" meaning 'to expose', the same scholar publishes the fragment of a letter from Prof. Roth who regrets on his reading Delbruck's *Die Ind. Verwandschaftsnamen*, that the seed of this error was planted by him in the Dictionary under As with Para. (2) Bohtlingk also says that Delbruck was pleased with, and had nothing to say, against his article. Jolly also accepts the view of Bohtlingk in his excellent work

(1) For the original in German, ZDMG, vol. 44, p.495, 1.

(2) Op.cit., p. , 1.

(3) Op.cit., p. , 1.

(1) "Recht and Sitte". The Vedic Index also accepts Bohtlingk's
 (2) view. Schrader, (3) however, does not find satisfaction in the
 explanation given by Bohtlingk, and thinks that in common
 with other Aryan people ancient Indians also practiced Female
 Infanticide. (4) Bohtlingk is surely sentimental when he says:
 "It hurt me to attribute to the ancient Indians such a piece
 of barbarism", but gives us sound reason later on "Then I
 thought that the matter in itself was very improbable, because
 without a girl the highest blessing of an Indian, viz. the
 begetting of a son, could not be achieved. As the lifting up
 of a boy after his birth is to be considered as an expression
 of joy, so is it easy to presume by Para'syanti a corresponding
 expression of disagreeable surprise". There is no doubt
 that the verbs "Para'syanti" and "ud haranti" express

(1) p. 78, l. 18-21.

(2) vol. I, p.

(3) Reallexicon der Ind. Altertumskunde, p. 153.

(4) ~~mon.~~ ZDMG, vol. 44, p.

(I)

contraries. Asvalayana uses the verb "ud hr" in sense of "to lift up" when he says "noddharet pratham patram", etc; "Yada va tu uddhrtam patram", etc; here, too, this verb in the passages in question means the same. The Text in the Taittiriya clearly says the boy is lifted up (ut pumasaṃ haranti) and therefore as a contrary action the girl would be deposited, be kept on the ground and not thrown away; this is only in keeping with the comparison given - the Soma vessels are lifted up and as a contrary action the cooking vessels are allowed to stay on the ground and evidently are not thrown away. These sacrificial staff are held as pure and are the objects in the possession of the sacrificer to be thrown off

Fortunately, the passage in M.S. has been quoted by Yas
(2) (3) in his Nirukta. Durga in Rjvartha says expressly "atha yat sthaliṃ parasyanti havankarmāṃs na taya juhvati na parasyanti havankarmanā darumayenaiva juhvati tasmāt striya jātam parasyanti parasmai prayacchanti na pumasaṃ". So as the cooking vessel is deposited, in the offering of oblations no offering is made with it and the wooden vessel is not deposited, in the offering of oblations offerings are made with the wooden vessel only, - the daughter born is given away to others and not the son". (4) Skandasvamin also gives similar interpretation. Sayana also understands by "striya Parasyanti" "Varakule parityajanti". The native commentator

(1) See p. 203, Trivandrum Edition, I.8 and 10.

(2) See p. 60, Sarup's edition; III, 4.

(3) Durga's Commentary on Nirukta, Bom.Ed., p.255, 1.3-5.

(4) Commentary edition by L.Sarup, p.128, 1.

do all think that the daughter is given away and evidently, given away to her husband's family and this act is symbolical performed after the birth of the daughter by handing her over to a third person. In their opinion, Female Infanticide is out of question. This Parasana simply shows much anxiety even from her birth,^{of} the parents to do the best service to their daughter - to make her happy in marriage and nothing more than that.

It will also be seen in this connection that at the time and in the place where these Texts were composed females exceed the males in number. The Maitrayani Samhita (I) qualifies the Parasana of the daughter with the ~~xxxx~~ statement "Striya eva atiriyante". The Tait.Samh. (2) says one man can very well have two wives but not one woman two husbands. How could the female sex supercede the male in number if Female Infanticide had been the custom?

(1) MS. 4. 6. 4 (p.84,1.4); 4, 7, 9 (p. 104).

(2) VI,6, 6,4: Yad ekasmin yupe (Max^{sc.}) dve rasare (Fem.) parivyayati tasmad eko dve jaye vindate; yar naikam rasanam dvayor yupayoh parivyati tasman naika dvau vindate. Cf. Ait. and Kaus. Brahmanas

(1) Schrader's remark that the Greeks also practised
 Exposition is distinctly opposed to the theory of Cook, (2)
 who fights out his cause to show that the current idea as to
 Exposition is "totally unfounded". (3) Schrader again gives
 us an analogy in favour of his theory that the old were
 also exposed. Analogy is no valid proof. Moreover, the
 reference in AV. XVIII. 2.34 is to the dead men, and not to
 the old; as regards Praskanva on whom Parsadvana took pity
 Rv.VIII, 5I, 2, Valakhilya III, 2) it is only to be supposed
 that Praskanva was expelled, in his best years -- most
 probably, for some crime or other and in his exile he grew
 old and decrepit. The exposure of the old is quite
 incompatible with the repeatedly mentioned wish of the Ved.
 people to live the full extent of life (i.e. 1000 years).

(1) Realexicon, Ch., p.153.

(2) Zeus, Vol.II, 2, p. 1229.

(3) Cf. his article "Alte Leute", p.39, where he refers to
 Zimmer, alt. Leben, p. 328.

The Nirukta⁽¹⁾ holds that the excellent Vedic Mantra "You are produced from each and every limb, you are born from the heart; verily, you are the Self named son, so may you live hundred years" is applicable equally to both the children and no distinction is to be made whatsoever. Durga⁽²⁾ in his Rjvartha says as the same rite is observed for the daughter as well as the son and they both are born from each and every limb and the heart, no distinction is to be made, i.e. they are equal. Manu⁽³⁾ says the son is equal to one's self and the daughter is equal to the son and repeats the same view emphatically when he says the son's son and the daughter's son have no difference⁽⁴⁾ with respect to worldly matters as well as to sacred religious observances and no distinction is to be made between them as the daughter's son is equally fit to save the grand-father (and therefore, the grand-mother too⁽⁵⁾ in the other world like the son's son.

(1) II, 4; p.60, Sarup's edition. The Nirukta quotes this verse in connection with Female Inheritance. This Mantra is recited by every Vedic school during the Jatakarma and the Prosyaglatakarma.

(2) Bhadkamkai's Ed., vol.I, p.254, 1.5-7. Tathaiva sati yathaiva puman angad angat sambhavati ca adhijayate tathaiva duhita api ity avisesa upapadyate.

(3) IX, 130, Yathaiva atma tatha putrah putrena duhita sama p.362, 1.18, Nirnayasagara Ed.

(4) IX, 133, op.cit., p.263, 1.4; cf. Yajn. II, 128.

(5) Manu, IX, 139; p.364, 1.10-11.

Thus we see that the daughter has in no way a less honoured or responsible position than the son in Vedic Ritual. The parents long to get her and perform all the Samskaras for her as for the son. She has the same rights as the son to wear family locks, to have the upanayana, to utter the Vedic Mantras together with the Pranava and to perform all the rituals in relation to her parents. The son, has, no doubt, precedence over her in several Rituals, particularly the Antyesti, but this is because she is to care more for her husband's family than her parents' and cannot be supposed to have as much privilege as the son. Moreover, she belongs to her Bhartrgotra after the Caturthi-karma for which privilege and honour she prays to Agni and performs various domestic rites, the Mother-Instinct being supreme in her. This principle is pronounced remarkably in the fact that the younger sister has precedence over her if the former is unmarried. In case of her death before marriage, she has the same rights as the son but if she is married, her own people do everything for her still the ceremonial shows her parental connection is much cared for. In Matrimonial affairs she is as free as the son and has the same rights as the son. Nowhere does the Vedic Ritual ignore her importance. On the contrary, the unmarried daughter - Purity, Affection, Devotion and Bliss embodied - seems to have a more important position than the son, so far as the welfare of the father in Ritual goes. Anyway, the hypothesis enunciated by Manu and other Authorities meaning "Putrena duhita sama" remains true and does glory to the

Creator who does not make any distinction between His sons and daughters.

CHAPTER III.

THE WIFE.

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The twin usages of Polygamy ⁽¹⁾ and Polyandry ⁽²⁾ have been known in India from time immemorial in varying degrees. Brahmanas have never advocated either of this - Monogamy being always the ideal. The dogmatic explanations of the TaitSamh., ⁽³⁾ AitBra ⁽⁴⁾ and SatBra. ⁽⁵⁾ about a man having more than one wife and a woman having only one husband draw our attention to what persisted in some part of the country and not what the Brahmanas recommended. The unconditional union of heart and soul - serene, solemn and sublime - of the

(1) Cf. Vedic Index, vol. I, p. under Polygamy; also Barnett, Antiquities of India, p. II3. See also RV. X. 146. AV. III, 18 (a charm for having predominance over a rival co-wife); AitBra. VII. 13 (100 wives); SatBra. IV, 1, 5, 1 ff, and JaiBra. III, 121 ff; Sapathni in St. Pt. Dict.; ParGS. I, 4, 8-10 and corresponding passages in other Grhya and Dharma Sutras.

(2) The Vedic Index does not think Polyandry is Vedic. For our arguments see p. of this Thesis.

(3) VI, 6, 4, 3.

(4) III, 23; III, 47.

(5) IX, 4, 1, 6; cf. Vedic Index, vol. , p.

husband and wife ⁽¹⁾, the application of love-charms by the wife for having the husband as her own and other mutual solicitations for constancy of Love ⁽²⁾ and the aspired "Cakravakam samvananam" mentioned by the Grhyasutras in connection with the marriage, ⁽³⁾ Caturthikarma ⁽⁴⁾ and the Garbhadhana ⁽⁵⁾ cannot but lead to the conclusion that Monogam is the ideal of the Society.

The first wife only is the Patni in the fullest sense of the term. She is the Dharmapatni while even the second wife (and naturally all other wives) is meant for sexual satisfaction only; a second wife is entitled to no unseen

(1) Pranais te pranam sandadhamy asthibhir asthini mamsair mamsani tvaca tvacam iti (Mantra used in the Caturthikarma), ParGS. III, 6.

(2) AV. II, 30, 2, 5; 36, 4; etc.

(3) e.g. BaudhGS. I, 4, 5, p. 13, 1.19-20.

(4) e.g. HirGS. I, 246; p. 49, 1. II-12.

(5) HirGS. I, 25, ; p. 50, 1. IV. Also see AV. XIV, 2, 64.

(1) (adrsta) religious merit. A man having several wives is required to observe his religious duties with the eldest wife only; preference is, however, sometimes given to the Savarna wife so much so that even though she may be the youngest, he will observe religious duties with her (in case the savarna, be she the eldest or the youngest, is not present or unable to attend, the claim would devolve upon one coming from the immediate lower class. A sudra wife is always to be excluded by a Brahmana). (2) (3) According to Manu it is the first wife who is to attend personally and help the husband in his daily religious rites; he cannot show preference to other wives in these matters for fear of being a Candala Brahmana. (4) The Karmakandapradipa also says only the first wife has the Adhikara. The contempt for other marriages than the first is expressed in the fact that during the second and following marriages, the polygamist is to marry a pitcher (Kumbha) or

(1) Daksasamhita, IV, 14, SarSam. p. 79, 1.19 (UnaSam. IV. 15, p.443, 1. 7-8).

(2) Visnu XXVI, 1-4, UnaSam. p. 66, 1. 8 f.

(3) Manu IX, 85-86.

(4) F. 149b, 1. 9 f.

(5) Op.cit., F. 150 f.

some such thing. According to Yajnavalkya, too, the religious rites should be performed with the eldest wife of the same caste, not with others. (1) Rites observed for the highest religious merit or salvation are to be observed with the eldest wife. (2) Unprecedented consequence (as heaven, etc.) may be achieved only if the rite is performed along with the eldest wife. (3) The wife first married is to be considered as the eldest, not the one who is the oldest of the lot; (4) the SatBra. (5) says she is the consecrated consort.

Even though other wives are allowed to join in the Sacrifice, it is the first wife who performs all the important rites. (6) In the Darsapurnamasesti she adorns the fire,

(1) Yajn. I, 88; p. , 1. cf. SatSS. vol.II, p.54,1.4

(2) SatSS. vol.I, p. 160, 1.21 "Pararthani, etc.".

(3) Op.cit. 1. 22, "Sakrtkrtam, etc.".

(4) SatSS. vol.III, p. 695, 1.3 "Jyesthatvam vivahakrtam na tu vayahkrtam."

(5) VI, 5, 3, I; p. 541, 1. 6, Weber's Ed.

(6) ApSS. II, 6, 12; vol. I, p. 23.

(I)

husks and pounds the rice. After the Patnisannahara (girding with the yoktrapasa) and Garhapatyopasthana the wives are required to sit to the North of the Garhapatya; the Mukhyapati occupies the seat exactly to the North, i.e. the best seat while other wives take their seats somewhere to the North of the Garhapatya, no doubt, but at a distance from the Wife. (2)
 After the Patnisamyaja the chief wife is to eat the Ida. (3) If simultaneously God-speed is to be wished now for the husband and the wife, it should be wanted for the Chief Wife only. (4)
 Towards the close of the Sacrifice the Kusa grass is removed from the lap of the wife and the Yoktra with which she was girded is loosened; according to the Sankhayana school, only (5) the first wife is to observe these rites. During the utterance of the Sampatniya it is the first wife who is to touch the husband as this act is meant for "Parartha: Supreme Bliss".

(1) Of course, there is provision here that she might be replaced by a Sudra in pounding. However, no strict regularity seems to be observed in husking or pounding. See SatSS. p.132, 1.17 f; ApSS. I, 21,9. According to Ap. vol. I, p. a Sudra is to pound if the rice is to be pounded again; vol. I, p. "Aner punahpesane dasya niyamo varnyate". If for some reason or other the wife could not be present, the Agnidhra or some other priest might do this for the wife; SatSS, p.132, 1.23; ApSS. I, 20, 13, p.70.

(2) SatSS. p.161, 1.7. "Yathapradesam mukhyapatyupavesanam Samipa itarasam tam eva disam avalambya vyavahanena, etc."

(3) BaudhSS. p.30, 1.16.

(4) Cf. SatBra. I, 9. 2. 14; Weber's Ed., p.90, 1.14.

(5) I, 15, 10; see Comm. on the same, vol. II, p.54. According to other Authorities, however, all the wives are to observe these rites as they do not think these are meant for Parartha; SatSS., p.228, "Vedasanadi pratipratni gamyate".

(6) SatSS., p. 223, 1.23-24 "Pararthany ekena iti, etc."

In the Agnyadhana and the Agnihotra only the first wife so long as she is living, is entitled to participate. The newly-married couple establish the sacred fires and observe the Agnihotra in the same fire till the end of the life of one of them. If the first wife is dead, the widower may marry and establish the fires again. But in no case, after the Agnyadhana, should the first wife be deprived of her right of participating in the Agnihotra, even if she be deficient in the performance of religions or in procreation. In course of her assistance in the kindling of the fires she has been for her life associated with and given to the service of these fires. (1) The fires are inseparable from her; so long as she is in the house, they are there; when she goes with her husband to a foreign place, they move with her. (2) So long as the husband lives without his wife and consequently, without the fires, be it even in the next village, it is a Pravasa; but when the wife and her constant companions, the Fires, go with him, even the most distant land will not be considered as such (Pravasa). (3) If in any case the wife does not go with him, he must go without the fires and when he comes back he offers oblations to them but in order that they may be thoroughly pleased, he (4) to please the wife with his look.

(1) Ap. II, 5, II, 13 f; see the Scholiast in particular; Manu V, 167-168; Yaj. I, 89.

(2) SatSS. vol. I, p.

(3) SatSS. vol. I, p. 358, 1.2; op.cit. vol. II, p. 541, 1.16.

(4) Op.cit. vol. II, p. 543, 1.27.

co-wife

If a wife is left at home, the wife may leave the fires in charge of her, but that would mean that the co-wife would be simply a Pratimdhī (Representative) of the wife and nothing more than that. But the prasastakalpa would be for the wife (1) to take away the fires with her.

If the fire goes out, it is the first wife who is to rekindle it. She should ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ (2) ~~XXXXXXXXXXXX~~ on the preceding day take her food in the day time, observe chastity and silence, wear silken garments and towards sunset enter the Garhapatya house from the South and seat herself to the right of her husband, both facing the East (4). At the beginning of the Sacrifice, when the Adhvarya offers both the Aranis to the sacrificer, he places the upper Arani on his own lap and hands over the lower one to her which she similarly places on her own lap. (5) During the night she

(1) SatSS. vol.I, p.368, 1.II ff; note particularly the remark of the Scholiast "Bahubharyasya ekaya saha bhavē'pi ka dosah"; also Vol.II, p.544 "Bahubharyasya ekasya api sannidhan na dosah". The words "na dosah" in these texts cannot mean otherwise than this, that the (first) wife is the proper person to attend, but in her absence, some other wife might be allowed to do so (but never a Sudra wife, see our section on the position of the Sudra wife) and thus be a representative of her.

(2) SatBra. II, I, 4, I.

(3) SatSS. vol.II, p.528, 1.27.

(4) KatSS. Chow.Ed., p.298, Sutras 307-308; SatSS. vol.II, p.544.

(1)
keeps awake with her husband to keep up the fires.

Before the Agnihotra actually begins, the wife cleanses
(2)
the surrounding areas of the fires; from the beginning to
the end of the Sacrifice she remains sitting to the South or
(3)
the South-East of the Garhapatya fire. There can be no
substitute for the first wife in the Agnihotra; nevertheless,
she must be present or be considered as virtually present in
(4)
her Ayatana. Whenever the husband offers Homa, he does
(5)
so for both of them. Towards the end of the Sacrifice

(1) SatBra. II, I, 4, 7.

(2) ApSS. vol. I, p. 322, l. 20, Scholiast on 6.3.1.

(3) ApSS. VI, 5, 2, vol. I, p. 328, l. 15-17; cf. SanSS. 2.7.17. "Behind the Garhapatya".

(4) Compare the remark of the Scholiast on ApSS. VI, 5, I, vol. I, p. 328, l. 12-13.

(5) SatSS. vol. II, p. 529, l. "Vratabhirdaham nar ubhayer vratam carisyami, etc." The same spirit is remarkable seen in the Vajapeya, too; cf. "Patni svargam rohavat, etc."

water-libations are offered to the Sarpadevajana, Bhuta and Mahat with either three Scrufuls of water or in three portions (1) from the same Scruful; the sacrificer then takes another Scruful of water or offers with the remaining portion of the water left. Of this water he pours half on Earth and the other half he pours into the hands of the wife. In case of her absence from the sacrifice because of her Menstruation or some other reason, the whole quantity of the 4th Scruful or of the 4th portion of the same scruful is to be poured, according to Bharadvaja, twice pouted, upon the seat of the wife or the Earth. In no case could this water be poured into the hands of any other wife. (3) The object of this pouring is to pray for domestic bliss and triumph for and by the wife; (4) no other wife than the first is ever entitled to be the Mistress of the house.

(1) SamSS. 2,10,5 "Traidham karoti"; SatSS. vol.I, p.334,1. ApSS. VI,12. 4-5; vol.I, p.343-44. The W.YV. Ritual, however does not refer to this rite; cf. p.304, Chow.Ed., Sutras 341-4

(2) Scholiast on SatSS., op.cit.

(3) SatSS., vol.I, p.354, 1.20 f. "Na ca yajamanapatnisamskar yam dvitiyadisruter asraavanad ata eva na pratipatni vibhajya ninayanam ... sarvagrahanam ca pratipatnyavrttinirasartham .."; similarly, Scholiast on Sankhayana 2,10,5, "Ekavacanam vivaksitam, etc."

(4) Cf. the Mantra "Grhebhya tva grhan jinva", B.YV.; "Sam t srjami prajaya dhanena iti, RV.

At the end of the Sayamhoma the wife together with her husband should observe silence, and fast till darkness has set in. (1)

As in the Vaisvadeva, so in the Varunapraghasas, it is the first wife who should husk the barley, and deposit the husk for the Avabhrtha. (2)

She should make the Karambhapatras out of the barley-powder which she should herself make of unfried barley. (3)

Some Schools, however, empower her to husk the barley on the previous day, fry them a bit on the Anvaharyapacana, pound them and make Karambhapatras out of powder. (4)

As a rule, the Adhvarya and the Pratiprasthata make a ram and a ewe respectively with their sex marks made prominent. (5)

But according to the Vajasaneya Ritual (6) the wife should, after having made the Karambhapatras, make the ram and the ewe, too, of the barley similarly fried and powdered.

These rites should be observed by the chief wife alone as these are by no means Strisamskaras; moreover, in making the ram and the ewe, she is really a substitute of the priests, which other wives cannot be supposed to be. They are Pararthaka rites and as such, only the Chief Wife should observe them.

(1) AsrSS. III, 12, 9, Bib. Ind., p. 50 and 25a; ASS., p. 143, 1.

(2) Scholiast on ApSS., VIII, 5, 40, vol. II, p. 28.

(3) According to several Authorities the husband also participated in this; e.g. SatSS., p. 463, 1. 16-21.

(4) ApSS. VIII, 6, 3, vol. II, p. 29; Scholiast, 1. 10 f.

(5) BaudhSS., p. 136, 1. 1-6; SatSS., p. 462, 1. 28-31.

(6) As quoted in ApSS. VIII. 6, 4, vol. II, p. 29 & 30; cf. BaudhSS. vol. I, p. 133, 1. 12, also quoted by the Scholiast on Ap., op.

After the rite of the declaration of paramours, the wife
 invokes the Maruts (1) when she is led by the Pratiprasthata.
 She is offered the Karambhapatras (2) in a winnowing basket
 which she places on her head. Both the sacrificer and the
 wife (3) now pass between the altars and seat themselves in
 front of the Daksina fire with their faces towards the West.
 The wife gives these dishes to the sacrificer which he in
 his turn places on his head. (4) The husband utters the
 Anuvakya. (5) Then both the husband and the wife offer Homas

(1) TaitSamh., I, 8, 3, 6; VajSamh. III, 44, etc.; ManSS. I, 7, 4, 1
 p. 55.

(2) According to Baudhayana these dishes should have been
 given round the fire; BaudhSS., p. I36, l. 19, "Abhiparyagni
 krtani".

(3) The wife goes out by the South door, BaudhSS., p. I37, l. 1.

(4) BaudhSS., op.cit., l. 6-7.

(5) TaitSamh., I, 6, 53, cf. I, 8, 3 (c); VajSamh., III, 46
 BaudhSS., p. I36, l. 8.

(1)
to the Maruts for having their sins expiated which they incurred either in village or the wild, in company or corporeal sense, etc.; the dedicatory formula (2) being pronounced by both. According to Katyayana (3) the Mistress alone is entitled to observe this rite. The husband and the (chief) wife now offer thanks to priests and praise their bounteous nature in having kindly undertaken and performed the sacrifice with delightful voice. (4)

In the Avabhṛtha it is the chief wife who should wash the back of the sacrificer and he should, in his turn, wash her back, too. (5) They offer their drenched garments to whomsoever they like. (6) The chief wife joins the priests and the sacrificer in the Sun-worship, and in adding fresh fuel to the Ahavaniya fire. (7)

(1) "Praghasya Marut devata", SatSS., vol.II, p.465; 1.2 25.

(2) VajSambh., III, 47; KapSambh., I, 7, p.35, 1.21-22; etc. SatSS., vol.II, p.463, 1.21 f. The Adhvarya might perform this for them while they kept on touching him, 1.26-27 (Sat BaudhSS., vol.I, p.137, 1.10; ManSS., I, 7, 4, 15, p.56; ApSS., VIII, 6, 24.

(3) V, 5, II, Weber, p. 1.

(4) SatBra., II, 5, 2, 29; ManSS., I, 7, 4, 16; ApSS., VIII, 6, 25; SatSS., p.465, 1.28.

(5) ApSS., VIII, 8, 16.

(6) ApSS., VIII, 8, 17.

(7) Scholiast on ApSS., VIII, 8, 18, "Sarvam etat samanam pat

In the Sakamedha the chief wife cooks the sacrificial food on the Southern Fire and partakes later on with all others in eating it. (1) In the Traimbakahoma after the sacrificer and priests, etc., and the maidens have walked round the fires, (2) she lays fuel on and worships the Garhapatya.

In the Pasuyaga the chief wife anoints the surface of the sacrificial post while the Yajamana anoints only the top of it. She grasps all over the post in order to impart to it lustre (3) without leaving aside any part of it.

The prime duty of the wife in this sacrifice is to wipe the organs of the animal so that its Soul (literally, the live (4) here) may rest in peace, and this is done by the chief wife. Before she proceeds, she, with a water-jar in her hands, (6) worships the Sun. During her advance towards the Catvala the Pratiprasthatri prays for her offspring and increase of wealth. Then she propitiates and takes waters from the Catvala. She also recites Mantras for propitiating the

(1) ApSS., VIII, 10, 10, vol. II, p. 53; SatSS., vol. II, p. 472. 1. 5-6: Scholiast "Patnistrikumara iti Vaikhyanasah".

(2) SatSS., vol. II, p. 469, 1. 28.

(3) BaudhSS., vol. I, p. 114, 1. 6-7.

(4) Pranapayana: "Apyayayati tatsthanam abhilaksya apah praksipati; Praksiptodakasthanabhimarsanam apyayanam", Scholiast on Satyasaddha, vol. II, p. 424, 1. 21 f.

(5) Scholiast on Satyasaddha, op. cit., Pararthany ekona kriyeranu iti mukhya eva abhisecanam apyayanam karati; similarly, Scholiast on Apastamba (I. 8. 17), vol. I, p. 436, 1. 18.

(6) BaudhSS., vol. I, p. 116, 1. 7-8; ManSS., I, 8, 4, 1; SatSS., vol. p. 424, l. 6 f. "Purnapatradharanam ekasya eva apyayanasthatva

Sacrifice and then wipes each organ of the animal with appropriate Mantras. (1) According to some, she pours the water on the organs and the Adhvaryu wipes them or the Adhvaryu pour water and she wipes them. After cleansing the victim, she purifies herself at the pit along with the utterance of a Mantra. (2)

After the Patnisamyaja she offers to the Samitr the frog (3) leg and to the Adhvaryu some front piece. During the ida-bhaksana the sacrificer first gives the ida to her and hands it over to the Adhvaryu or some other priest. (4) The sacrifice ending, while all others worship the Ahavaniya, she adds fresh fuel to and worships the Garhapatya. (5)

- (1) TaitSamh., I, 3, 9; KatSamh., III, 6; KapSamh., II, 13, (p. 21-22); MaitSamh., I, 2, 16; VajSamh., VI, 14-16; ApSS., V, 18, 17, vol. I, p. 436, 1. 21 f; SatSS., vol. II, p. 424; Mans I, 8, 4, p. 68; BaudhSS., vol. I, p. 118, 1. 12 f. It remains doubtful who, the sacrificer and the Adhvaryu or the sacrificer and the wife, should use VajSamh., VI, 15-16. For the reason why the wife should wipe the organs, see SatBrah., III, 8, 2, (2) VajSamh., VI, 17; AV. VII, 39, 3; KatSS., Chew. Ed., p. 398, Sutra 146; SatSS., vol. II, p. 424, 1. 16 f. (3) SatSS., op.cit. p. 443, 1. II. (4) ApSS., VII, 27, 12, vol. I, p. 463. (5) SatSS., op.cit., p. 444, 1. II-12; cf. ApSS., VII, 27, 1, vol. I, p. 464, according to which she is to have a wash, worship the Sun and the Ahavaniya.

In the Agnistoma after the Hiranyavati Ahuti the sacrificer steps into the seven foot-prints of the cow. The wife together with the other wives, the sacrificer and the priest sit round the seventh foot-print wherein a piece of gold is laid. After due offerings the Adhvaryu takes one-third portion of the dust from there and hands it over to the sacrificer with the blessings for the latter's wealth. The sacrificer gives it to the chief wife (1) so that she may have wealth; while it is being given to her she prays that she may not be deprived of wealth. She preserves the dust in her own residence or in one of the three sheds, viz. Pragvamsala, Patnisala and Vahyasala. (2)

(1) Scholiast on ApSS., X, 23, 4 "Patnyanekatve api mahisy prayacchati nidhanarthatvat"; similarly, scholiast on SatS vol.III, p.629, 1.II-12 "Nidhanarthatvad asanskarakarmatvac ca"; BaudhSS, p.170, 1. 5 ; According to the scholiast on KaṭSS., Sutras 176-177, p.449, Chow.Ed., the adhvaryu gives the dust and the Naste makes her recite the Mantra; SatBra III, 3,1,12; TaitSamh.,VI, 1,8,5; etc.etc.

(2) SatSS., vol.III, p.630, 1.10 f, specially, the scholia ApSS., X, 23,10.

It seems only the first wife should hold on to the cart
 (1) from behind; because this is no Patnisamskara. By this
 rite the chief wife, as the mistress of the household gear
 and as the approver of her husband's gift, (2) honours the
 King Soma as very worthy guest when he is brought forward on
 a car. While she does so, the Adhvaryu offers the water-
 libations to the Atithi Soma. Or she may herself with her
 own hands make the offering or while the priest offers, she
 may present to the Guest the Vaisnava Nava arpala with her
 (3) own hands.

(1) ApSS., X, 30, 5; SatSS., p.652, 1.8-II; BaudhSS., VI, 16, vol.I, p.174, 1.14-15 "Apah praniya atithyam nirvapaty anvarabdhayam patnyam", KatSS., Chow.Ed., Sūtra 2, vol.I, p.4

(2) Cf. TaitSamh., VI, 2, 1.

(3) ApSS., X, 30, 5-6, vol.II, p.288, 1. 9 ff; scholiast "Yadi patnya hastena nirvapas tada hasto ' gnihottraharani-dharman labhate". SatSS., vol.III, p.652, 1.23, 653, 1.II.

It is the chief wife who anoints the axles of the Soma-
 (I) carts; the object is to have children with heroic deeds. (2)
 While the Adhvaryu walks out of the hall by the front door
 with Ghee taken a second time in four ladlings, the
 sacrificer's wife is led by the South. (3) The Adhvaryu lays
 down a piece of gold in the right wheel of the southern cart
 and makes offerings; he pours the residue of Ghee into her
 (4) folded palms. According to Baudhayana, she mixes half of
 the dust of the third foot-print with it. Then she anoints
 (5) the right axle of the southern cart with her right hand.

(I) Scholiast on SatSS., vol.III, p.695, 1.28 f "Mukhya eva
 anakti; Scholiast on ApSS., XI, 6,4, vol.II, p.309 "Patny-
 anokatve'pi mukhya upanakti. Aksasamskaratvat;" BaudhSS.,
 VI, 24, vol.I, p.184, 1.12 f; KatSS., VIII, 82 f, p.480,
 1.5 ff, Chow.Ed.

(2) Cf. the Mantra "No viro jayatan, etc."

(3) SatBra., III, 6,3,13 ff; KatSS, Chow.Ed., vol.I, p.48
 1.6 f "Daksinaya dvāra, etc.". According to BaudhSS, vol.
 p.184, 1.12: "Purvaya dvāra".

(4) BaudhSS., vol.I, p.184, 1.16, "Atha otesam padapansuna
 etc." Cf. SatSS, vol.III, p.695, 1.8 "Dvidhavibhaktasya
 ekansena".

(5) Scholiast on SatSS., op.cit, 1.21.

(1)

According to Apastamba, she may anoint this axle twice. Now, in order that she may anoint the axle of the northern car, she is made to walk round by the back of the Garhapatya fire to the wheel-tracks on the north side. This time, the assistant of the Adhvaryu observes the same rites as the Adhvaryu in the previous case, and pours the residue of Ghee after his offerings, into her folded palms. According to Baudhayana she mixes up the remaining dust with it. She anoints and prays for her desired ends. (2) According to (5) Katyayana she should anoint both the axles simultaneously with ~~both~~ her both hands.

During the second preasing she approves of the gifts given by her husband to the priests and others. (4) In the

(1) Srautasutra XI, 6, 5, vol. II, p. 309; see also Sutra 8 "Sakrd va"; cf. Scholiast.

(2) VajSamh., V, 17 "Parag devasrutau, etc."

(3) Srautasutra, vol. I, p. 480, 1.6-II "....Panibhyam yugapat"

(4) KatSS., X, 2, 38, Weber's Ed., p. 802; Chow. Ed., p. 570, Sutra 62; cf. Commentary in Weber.

third pressing, after all the rites up to the filling of the
 Pavanana Grahana have been performed, the chief wife ⁽¹⁾ churns
 the Soma in the sala for Agnidhra; then she enters into the
 Soma-cart by the western door and stays there. ⁽²⁾ She and the
 sacrificer then carry the purified Soma in the Putabhira
 covered by the purifying Kusa (Pavitra). ⁽³⁾ According to the
 Scholiast on Katyayana, ⁽⁴⁾ she, touched from behind by all
 other wives, looks at it and addresses Aditya for children,
 wealth and sinless living.

As the personal attendant of her husband in religious
 affairs, it is the chief wife who should wash the back of her
 husband in the Avabhritra. ⁽⁵⁾ Then she goes back to the
 Sadra, she worships the Garhapatya by laying on the Humsara
 fuel which she cleanses beforehand in front of the cow-shed. ⁽⁶⁾

(1) Scholiast on SatSS., vol.IV, p.919, 1.9-10 "Painibahutva
 mukhya ova matmanam putabhritayavanayanam ca karoti, na tu
 sarvam". The Mantra used in this connection: "Asma devaso
 vapaso cikitsat itih".

(2) SatSS., Chow.Ed., p.574, 1.4-5; Weber's Ed., X, 4, 3,
 p.307; SatSS., op.cit.

(3) SatSS., op.cit.

(4) SS., X, 5, 4, Weber's Ed., p.610, 1.3 1; Chow.Ed., p.677.
 Sutra 105. The Mantra: VajSach., VIII, 5

(5) SatSS., vol.IV, p.947, 1.14 2. For the tithi, see
 Commentary.

Towards the end of the Udaniyesti she burns the Kusa-
(1)
grasses used therein in the Pragvamsa.

According to certain Sakhas of the W.YV., she puts a lot
of wood on the Garhapatya fire without the utterance of any
(2)
Mantra in the Pravargya Sacrifice.

In the Agnicayana the first wife makes the Ukha, the
fire-pan to which she prays for offspring; increase of wealth
cattle, heroes and also for making the fellows of the
(3)
sacrificer subject to him. She also makes from clay the
(4)
Asadha, the Invincible brick, and marks it with three lines.

(1) SatSS., vol.IV, p.954, 1.22 ff.

(2) Scholiast Devayajvan on KatSS.,XXVI, 7, 40, Weber's Ed.
p.II08; Chow.Ed., p.I042.

(3) VajSamh., II,58; MaitSamh., 2,7,6; KathSamh.,I,6,5;
ApSS., XVI,4,5; vol.III, p.5; SatSS., vol.5, p.I4, 1.7 f;

(4) SatSS., vol.V, p.I5, 1.22-23; SatBra.,IV,5,3,I; 4; p.
1.4-6, Weber's Ed.

In the Vajapeya, the garland of gold which forms the fee should be worn by the chief wife only, as this is a Paramarthaka rite. The fee would pave the way of the wife well as the sacrificer to Heaven. (1) After twelve Apti and Kipti offerings have been offered on the Ahavaniya fire for procuring for the sacrificer all that the twelve months of year and the six seasons can bestow, the Mestr or the Pratiprasthatr makes the chief wife wear garments of Darbha grass or Candataka or Dhara. (2) while the sacrificer wears (3) silken garment.

(1) KatSS., XIV, 5, 36, Weber's Ed., p.868.

(2) KatSS., XIV, 5, 3, Weber's Ed., p.866.

(3) SatSS., vol.V, p.144, 1.2: "Paridhatte" has been explained by the Commentators as "Paridhapayati". For the Mantra she utters: VajSamh., 10, 8; TaitSamh., I, 7, 9, 1,

The Nestr then leads her to the post against which a ladder having seventeen stairs has been put. The sacrificer now gets ready to mount the post and intends her to accompany him. (1) She replies in the affirmative. Thrice the sacrificer asks and thrice she replies. (2) The sacrificer now wishes that he should mount for both of them to which she readily consents. (3) She may herself mount the post if she likes. In this case she should pray similarly as the sacrificer for the success of life by sacrifice and such other things. (4) Most probably she should stretch her arms, too, to show that she has mounted the top just as the sacrificer does and express herself the joy for approaching to the gods and for being capable of becoming immortal and the offspring of Prajapati. She should also look down to the ground and pray for offspring.

(1) VajSamh., (Kanva rec.) 10,4,3; TaitSamh., I,7,9,1; SatBra., 5,2,1,10; TaitBra., I,3,7,2; KatSS., XIV,5,6; ApSS., XVIII,5,9; SatSS., vol.V, p.144, 1.9 f; BaudhSS., XI,II, vol.II, p.80, 1.1 f; etc.; cf. Hill., Rithit., p.142, 1.31 f.

(2) SatSS., op.cit., 1.II "Evam tri".

(3) op.cit., 1.IV "Ubhau va".

(4) ~~For the Mantras, see TaitSamh., I,7,9,1; VajSamh., IX,21~~
For the Mantras, see TaitSamh., I,7,9,1; VajSamh., IX,21

(cf. XXII,32); KathSamh., XIV,1; MaitSamh., I,II,3; SatBra., V,2,1,4; ApSS., XVIII,5,13.

and increase of wealth. (1) If she does not accompany her husband, she is looked at by him from above after he has reached the top. (2) If she accompanies him, he helps her descending from the post. (3) It is the chief wife who should observe the above rites as it is she who is to propitiate sacrifice; (4) it is she only who makes the sacrificer complete by addition of one-half of his own self; (5) and ~~as~~ as he is to achieve heavenly Bliss together with her only. She and her husband are one Soul divided into two bodies, only on this mortal land, but also in heaven - to participate in worldly affairs, in sacrificial ^{ma} ~~ut~~ters, in earthly bliss as well as in divine joy.

(1) TaitSamh., I, 7, 9 (f)

(2) SatSS., Vol.V, p, 145, 1.9 "Patnim iti bhasyakrt".

(3) BaudhSS., vol.II, p.8, 1.9.

(4) SatBra., V, 2, 1, 8.

(5) Op.cit. V, 2, 1, 10.

(6) Op.cit.

In the Pindapitryajna the eldest wife stands on the black deer-skin with her face towards the South-East and husks the paddy in a wooden mortar. She must not sit. She removes the husk by means of a winnowing basket, but does not separate the husked from those which are not still done. She
(1)
husks them only once.

Now, to come to the chief Queen. The Mahisi is the consecrated consort; all other wives are meant for sexual
(2)
pleasure only. In the Politico-religious ceremonies, viz. the Asvamedha, Rajasuya, Purusamedha and Rad-yajna, she, really speaking, performs all the important rites while the "Bhagini" queens are allowed to participate therein to keep company of the chief Queen as it were; insignificant is the part that they play therein.

(1) SatSS., p.285, 1.5 f; ApSS., I, 8, 10-11, vol. I, p.26-27
SanSS., IV, 3, 7, vol. I, p.35; Scholiast, op.cit., vol. II,
p.170, 1.11; AsvSS., (ASS) II, 6, 7, p.68, 1.13-15.

(2) Amarakosa, p.124, 1.10 "Krtabhiseka Mahisi, bhoginya'ny
nrpastriyah".

At the beginning of the Horse-sacrifice which occurs on the 8th or 9th of the month Phalguna, the chief Queen and the King prepare themselves for ritual observance in the regular way as they do in other sacrifices. They cook for themselves food for breaking fast mixed with Ghee as well as milk and eat it (in the afternoon) and wash their mouths in a golden bowl. (1) Then they keep silent and perform Agnihotra in due time. ~~All the queens should wear silver ornaments~~ According to Baudhayana (2) all the queens are allowed to wear silver ornaments for these occasions; but the chief Queen wears several ornaments in addition which signifies her power over man in general. (3) According to Katyayana all the wives should wear golden ornaments. (4) But the distinctive position of the chief Queen

(1) BaudhSS., XV, 2, p.206, l.7 f; note particularly "Ubhau" in line 9. Cf. ApSS., XX, I, 10 f, vol.III, p.142.

(2) Op.cit., XV, 3, p.206, l.13-14.

(3) Op.cit., l.9.

(4) XX, I, 12, Weber, p.961.

is seen in the fact that the one hundred maidens that
 accompany her must be either daughters ⁽¹⁾ or wives ⁽²⁾ of the
 King's; while the maidens of the vavata are to be daughters
 wives of subordinate Chiefs, or of the Ugras ⁽³⁾; those of
 Parivrkti daughters or wives of Charieteers, and those of
 Paragati daughters or wives of Revenue Collectors. In the
 evening they all enter the hall of sacrificial fires by the
 Southern door. ⁽⁴⁾ After the Agnihetra the vavata avails
 herself of the coveted fortune of getting the King on her lap
 with his head towards the North; ⁽⁵⁾ this simply signifies the
 justification of her name "Vavata: the favourite" and nothing
 important so far as the Pararthatva is concerned. The queen
 together with the maidens most probably help the King in
 keeping awake throughout the whole night. In other sacrifices
 as well as in this it is the chief Queen who needs keep awake
 along with the sacrificer and not all.

(1) KatSS., XX, I, 13, Weber, p. 961.

(2) According to BaudhSS., cf. p. 228, 1.14 f; cf. ApSS., XX,
 15, vol. III, p. 159, 1.8.

(3) SatSS., vol. 5, p. 237, 1.24 "Ugranam rajadasabhutanam
 satam vavatyah".

(4) Commentary on KatSS., Chow.Ed., p. 829, Sutra 17.

(5) Op.cit., Sutra 18.

On the return of the horses on the second Soma-pressing day they are all bathed. Now the first three queens are to anoint the sacrificial horse and entwine pearls or coins into its mane and tail. (1) The order of anointing and entwining does not seem to be strictly observed. (2) The chief Queen anoints the fore-part, the favourite Queen the middle and a discarded wife the hind-part. Again, the chief Queen takes recourse to the Gayatri Metre, the most important of all Metres; the second, the Traistubh; Parivrkti, the Jagat. The staff that the chief Queen uses for anointing is Ghee mixed with the sap of the sacred Putu-dru tree; that the vavata uses is Ghee mixed with the ordinary thing bdellium (3) and that the Parivrkti uses is Ghee mixed with the sap of the Musta plant that grows anywhere and everywhere. The companions that they have are the same as before. The varied rank of these maidens at once brings out the respective

(1) Palagati, a Sudra by birth, cannot observe these rites, cf. SatBra., XIII, 2, 6, 7. ~~Anointing~~ Anointing and entwining: KathSamh., IV, 9; MaitSamh., III, 12, 18, 19; VajSamh., XIII, 5-8; TaitBra., III, 9, 4, 1-8; SatBra., XIII, 2, 6, 1-8; ApSS., XX, 15, 6 f; KatSS., XX, 5, 10 f; BaudhSS., XV, 24, vol. II, p.

(2) Cf. Baudhayana and Apastamba.

(3) Gaulgulava, known in Bengal as Guggul.

position of the queens. Again, during the entwining of pearls the chief Queen adorns the parts in front of the place where the yoke rests with golden pearls; the Vavata below the and the buttocks with silver ones; the Parivrkti below the (1) buttocks with any and every pearl that may come from the sea.

After the wild animals are released, the horse is killed most probably, by stifling in robes. Then the Unnetr or (2) (3) Pratiprasthata or Adhvaryu load them up from their ordinary place near the Barhapatya to the victim. They carry (4) in their hands jars of water. According to Satyasadha only the chief Queen should be led by the Pratiprasthatr; so, other (5) wives are to follow her. In order to make amends for the

(1) According to B.YV. Ritual, each of them uses 1000 pearls ApSS., XX, 15, vol. III, p. 159, 1. II; BaudhSS., vol. II, p. 229, 1. 3, 5 and 7; SatSS., vol. 5, p. 237, 1. 17 f. According to W.Y. only a hundred; KatSS., Weber, p. 971; according to the Scholiast, one hundred and one.

(2) KatSS., XX, 6, 12; ApSS., XX, 17, 12.

(3) BaudhSS., XV, 29.

(4) Scholiast on KatSS., XX, 6, 14, Weber, p. 973, 1. 1-2.

(5) SS., vol. V, p. 242, 1. 6 f.

slaughtering of the victim and to invoke the Divine Helpers to help the chief Queen in the most important rite that follows, (1) they ~~will~~ walk round the victim nine times while

fanning him with the flutter of their garments; for the first three times they tie in a knot the right locks of hair and let loose the left ones and walk from ~~back~~ right to left, smiting their right thighs; then they follow the exactly reverse course in all matters. (2)

The chief Queen, now, shows anxiety to approach the slain horse, who represents Prajapati in order to have seed from him. Then the chief Queen lies down by the side of the horse. She, along with the utterance of Mantras, makes various attempts while the Adhvaryu cloaks them together with garments. While she does the obscene act, (3) she feels reluctant and censures the horse. Three times

the chief Queen censures, three times the others persuade her to do the act. All sorts of obscene acts and talks are the concomitant factors of fertility spells; (4) here, too, for the sake of fertility, obscene colloquy between the priests,

(1) TaitSamh., VII,4,12,1; TaitBra., 3,9,6,1; ApSS., XX, 17,13; KatSS., XX, 6,14, Weber, p.973, 1.1.

(2) ApSS., op.cit., Sutras 13-16.

(3) KatSS., XX,6,16-17, p.973, 1.6-10; ApSS., XX,18,4, vol.II p.163, 1. II f; VaitS., XXXVI. 30, p.52.

(4) Cf. the Dialogue between the Brahmaceri and the Hetarai in the Mahavrata.

queens and maidens, etc. begin. According to several schools (1) only the maidens reply. (2) According to SatBra., the Brahan, the most important priest of all, addresses the Queen consort while the Udgatr addresses the Vavata and the Chamberlain the fourth wife. The different schools vary very much, but there is no doubt that all of these insertion and omissions are meant for the Fertility of the chief Queen. All other queens as well as their maidens join herein only as help-mates in the Fertility Rite which is the Chief One in the Horse-sacrifice. At the end of the obscene colloquy

(1) KatSS., XX,6,20; ApSS., XX,18,6; AsvSS., X,8,13; VaitS., XXXVI, 32.

(2) XIII, 2, 9, 1-8. It will be seen in this connection that from the very beginning the chief Queen is, from the Ritual point of view, dedicated to the Brahman. Most probal there is no other reason here than this that the chief Queen holds ^{ing} the highest position can be dedicated to Brahman, on who is the most important of all priests; ApSS., XX,10,2, vo III, p.153.

(1) the Queen Consort is raised up by her own maidens. Now, the first three queens mark out with metal needles the line for the dissection of the victim. Here, too, the chief Queen has all the preferences. She marks the lines in the fore-part, down to the breast, while the Vavata does up to the navel and the Parivrkti the rest. She, again, makes the knife-paths (Asipathas) with Golden needles, while the second wife with silver ones and the Parivrkti with iron or lead ones. (2) (3) The Scholiast on Satyasadhya says in this connection that the Mahisi, the Vavata and the Parivrkti, holding as they do the supreme, intermediate and worst position respectively, should, accordingly, mark out the Asipatha in varying parts of varied importance - the Mahisi in the fore-part, i.e. the most important part, the Vavata in the madhyama part and the Parivrkti in the Adhama. She is the Uttama Patni and accordingly she has her own exclusive right and in the remaining, too, she leads everywhere.

(1) KatSS., XX, 6, 21, Weber, p. 973.

(2) ApSS., XX, 18, 7, vol. III, p. 163, 1.2 f; BaudhSS., XV, 30, vol. II, o, 235, 1.9 f; KatSS., XX, 7, 1, Weber, p. 973, 1.18 f; cf. KathSamh., X, 5; MaitSamh. III, 12, 21; VajSamh., XXIII, 33-38, SS., vol. V, p. 244, 1.3-5: "Rajnah patnyas trividha uttama madhyama'dhama ca iti tas ca Mahisi Vavata parivrkti ity etannamedheyah. Tas ca mrtasya Asvasya asina chedanaya tattatsthanesu rekham sucibhih khryuh".

In the Rajasuya the Mahisi is the permanent Ratnin in as much as Authorities differ as to the reckoning of the Vavata and Parivrkti as Ratnins, Jewels, of the King. (1) The SatBra. reckons neither the Vavata nor Parivrkti as Ratnin. (2) The King offers a pap for Nirrti in the house of the Parivrkti, not because she is a Ratnin, but because he likes to get rid of Nirrti, calamity, while he is consecrated. As the Parivrkti has no son, she is seized with Nirrti; in order to propitiate Nirrti, the King prepares a pap of black rice broken by nails with which to offer. According to Katyayana she is to betake herself to a Brahman's house where the King has no power. The offering to Nirrti, the use of black rice broken by nails and taking shelter in a Brahmana's house at once direct to the degraded position of the Parivrkti; and it is only natural that a good many Authorities, led by SatBra.

(1) The Rajasuya practically ends with the Sunasiriya offering; on the fourth to the fifteenth day after the Sunasiriya, offerings called Ratninam Havimsa are offered in the house of the Jewels of the King, his wives and high officers. For the order of Ratnins, cf. SatBra., V, 3, 1; TaitBra., I, 7, 3; BaudhSS., XII, 5, 6; ApSS., XVIII, 10, 12 - II, 23; KatSS., XV, 3, 1 - 46; KathSamh., XV, 4, 5; MaitSamh., II, 6, 5, 6; etc.

(2) For its eleven Ratnins, cf. op.cit., Sutras I-12.

(3) XV, 3, 36, p. 974, Weber's Ed.

do not recognise her as a jewel. Several Authorities of the Taittiriya School recognise the Vavata as a Ratnin and (1) recommend the offering of a pap to Bhaga in her house, but this recommendation in her favour loses importance as no other Vedic school gives her the position of a Ratnin. According to all the Authorities a pap to Aditi or Aditya is to be offered in the house of the chief Queen. She offers a cow as the sacrificial fee of this rite.

It is the chief Queen who is to sit touching the King in the offering of scrapings of the consecrated waters which is (2) offered at the house of a favourite son. While mounting the chariot for a symbolic conquest of the Quarters (Digvijaya) the King touches the chief Queen and the horses with the tip of the bow so that by the quickening of the Maruts they might (3) bring him victory and that he might be united with power. This bow he hands over to the chief Queen for safe preservation so that their (oldest?) son might be victorious by means of (4) this (symbolic) Bolt (Vajra).

(1) E.g. ApSS., XVIII, 10, 14, vol. III, p. 88, 1.1.

(2) BaudhSS., XII, 11, vol. II, p. 102, 1.4; TaitSamh., I, 8, 1.1; etc.

(3) ApSS., XVIII, 17, 10, vol. III, p. 97; cf. VajSamh., X, 21.

(4) ApSS., op.cit., Sutra II; SatSS., XIII, 6, 10, vol. V, p. 179.

In course of the Adoration to the King, the Brahman hands over the sword to the King, which he again lets pass amongst the Ratnins from hand to hand. They touch the sword to assure the King of their faithfulness. The chief Queen is the only wife who, in common consent of all the Authorities, is entitled to touch the Sword which is the symbol of Unity among the Jewels of the King as well as of Loyalty of them to him.
(1)

(1) ApSS., XVIII, 18, 9 and 14, vol.III, p.99; SatSS., vol. p.181, 1.27 f - 182, 1. 2.

In the Human Sacrifice, (1) too, the chief Queen lies down by the side of the victim (2) as she does in the Asvamedha. They are cloaked together under garments and the sacrificer exhorts her to do the obscene act. A similar colloquy as in the Asvamedha follows. When it is finished, the Hotr and (3) others (most probably, the Udgatr, Adhvaryu and Brahman (4) raise her up. According to the Vaitana only the Brahman is to do so. Now, the Hotr consecrates her with the prayers in which he invokes the spirit of the parted sires (of the sacrificer); (5) the Udgatr consecrates her with the formulas in which he prays that the manes may live in happiness and sojourn during the sacrifice to the sacrificial place; (6) the Adhvaryu with the prayer that she may live long and secure. (7) The Brahman makes her utter the Mantra in which she prays for the long life of herself as well as for her husband. (8)

(1) This sacrifice is prescribed in two texts only, viz. the SanSS., XVI. 10 f, and VaitS., XXVII, 10 f. In the Purusamedha dealt with by the SatBra., (XIII.6) only symbolical human victims are offered.

(2) SanSS., XVI. 13, 7; VaitS., XXXVIII, 3; cf. KausS., 80, 15.

(3) Scholiast on SanSS., XVI, 13, 13, vol. III, p. 375, l. 4.

(4) Compare the following Sutra and the Scholiast thereon.

(5) The Mantras: RV. X. 57, 3-5.

(6) The Mantras: RV. X. 58, 1-3.

(7) Mantras X, 60, 8-10.

(8) Mantras: RV. X. 59. 5-7; cf. Scholiast on SanSS, XVI, 13, 15, vol. III, p. 375 and also, the Foot-note.

(I) In the Rad-yaajna which has been mentioned in the PancBra. alone and is intended to restore a deposed King to his kingdom, the chief Queen is one of the eight Viras who surround and sprinkle the celebrant.

Now, the chief wife in establishing and keeping up of the sacred domestic fire. If the newly-married couple desire to establish and keep up fire ever since their marriage time they carry the Marriage Fire to their new house - or if they like to live under the same roof of the father, to that house and establish it there. They constantly keep it up by offering morning and evening oblations. According to certain Authorities, (3) it is only she, and not the husband, who should offer these oblations, because she is the House and this Fire is Domestic. Either of them seems, however, to be equally (4) entitled to offer it; it is only natural that in case of the absence or sickness of either, the other will offer. In the presence of both, or at least, either of them is necessary.

(1) XIX, 7, 1-4.

(2) This fire could also be established at the time of the division of the property of the family, return of a student from his studentship, and on the death of the head of the family.

(3) KhaGS., I.5. 17-18, p.40; GebhGS., I,3,13.

(4) ParGS., p.113, Bom.Ed., "Tyagam tu sarvatha kuryat tatrapya anyataras tayoh, etc."

(5) Samskararatnamala, vol. I, p.613, l. 1 ff.

If she could not be bodily present, the Adhvaryu acts as her substitute with her permission, which, of course, follows automatically in case of her pregnancy, menstruation or (1) madness.

If the fire goes out, she fasts; (2) according to (3) Vaikhanasa, she performs a Krecchra. She also fasts if the (4) time of lighting up the fire elapses.

If the existence of the fire is interrupted for twelve days, it is to be re-established. The Vivahajyahuti, the Lajahuti, the Grhapravesaniyajyahuti, have to be repeated herein; however, the wife herself and not her brother offers the Lajahuti here. According to Vaikhanasa, however, the rite of establishing fire is to be observed again if the existence has been interrupted after a lapse of three days, and in this case the wife is required to undergo the Prajapatya or Padakrechra penance while the husband fasts or (5) day.

(1) ParGS., op.cit. Samskararatnamala, op.cit., 1.9 f.

(2) According to a good many Authorities, only she should fast; According to some, the husband also may. Narayana in Samskaramayukha; AsvGS., I, 9, 1, etc. Husband: ApGS.V., 17; HirGS., I, 22, 5.

(3) She does so also if it comes into contact with some other fire, too.

(4) AsvGS., I, 9, 3; cf. Narayana and Ghyakarika.

(5) VaikGS., VI, 15, p.99, 1.7-10.

(1) Either the chief wife or the husband offers the Bali,
 (2) but Gobhila makes a special rule that the wife should offer
 in the evening and the husband in the morning. Naturally the
 option ceases if the husband is absent. (3) According to
 Bharadvaja, it is only she who should offer the Vaisvadeva,
 three times along with the utterance of the yajus Text and
 once silently. (4)
 (5) The cooking and other preliminary things such as
 husking (6) are always done by her. Before beginning the
 cooking, she washes herself. (7) Having finished the cooking
 she purifies herself by means of sipping water, etc., and in
 a sweet distinct voice reports to her husband that she has
 finished it. (8) The husband thanks her that it is well-done
 and prays that the food which is Virat may not fall short.

(1) VaikGS., III, 7, p. 41, l. 14-15; cf. VI, 17, p. 101, l. 3-4.

(2) GobGS., I, 4, 17, p. 153; particularly Sutra 19, p. 154.

(3) SanGS., II, 14.

(4) BharGS., III, 12, p. 78, l. 4 f "Stri Vaisvadevam nirvapet
 etc." The husband is to offer only if she appoints him to
 offer the Bali "Yukto va svayam nirvapet".

(5) BharGS., op.cit.; Commentator on Gobh., "She is supreme
 in matters concerning food" and so on (cf. Manu IX, 11).

Samskararatnamala, p. 938.

(6) BharGS., op.cit., l. 6.

(7) BharGS., op.cit.

(8) GobhGS., I, 3, 15, p. 116-117; KhadGS., I, 5, 17.

Then she removes the cooking vessel to a secure place, and cleanses the upper part with water and the lower with cow-dung. She now takes four fuels in her hand, sprinkles and offers them along with the utterance of the prescribed

(1) formulas. She makes offerings in praise of everything that helps her cooking, all the quarters and innumerable god. During the Nr-yajna, either the husband pours water and she washes, or she pours water and he washes; they wash with mutual help simply the portion of the leg under the knee. (2) She propitiates thus daily and Guests, the Gods, the Beings, Brahma, and the Manes.

According to Paraskara, the husband and wife may either take their meals together or the husband may take earlier, but in any case they must partake of the remnant of the food after all the above-mentioned offerings. (3)

(1) BharGS., op.cit., 1.11 ff.

(2) BaudhGS., I, 2, 22-23, p. 5.

(3) ParGS., II, 9, 14-15, p. 262 of Bom. Ed.; Karke, p. 263, 1.3 Paddhati, p. 266, 1.2; Gadadhara, p. 267, 1.3 f; Visvanatha, p. 271, 1.2 ff. According to Visvanatha, the wife and the husband should take together if no guest happens to be present. For the procedure of offering the Hira Mahayajnas, see Padharthakrama as given in ParGS., p. 267 f.

In the rites concerning the House, the chief wife enters first the newly-built house with a full jar on her head or lap; (1) it seems that only the chief wife as the mistress of the house should carry the jar. That she should enter first is indicative of her Authority over the House; her decided authority of Household affairs is also found in the statement (2) that the wife is the House, occurring in various places. Anyway, it is certain that while entering the new house she heads the host of wives after whom come the husband and all others. It is on her lap that the husband should lie down and it is she whom the husband looks at again and again along with the prayer that they may together, in the House, overcome

(1) III, 12, 8.

(2) Na grham grham ity ahur grhini grham ucyate, Commentary on GobhGS., I,3,13, p.95; DrahGS., I,5,17; SangGS., II,16,3.

(1) all hostile powers. On this ceremonial day all the
(2) disputations are shunned by her as well as by others.

In a rite named Grhasanti her apartments are swept clean
by the husband with the leaves of Apamarga or palasa or
udumbara or of some other tree or plant mentioned in the
(3) list. While sweeping, he prays to Rudra that none of them
in the House might be harmed, that the mother, particularly,
could not be harmed, and that no injury might be inflicted on
(4) the seed, progeny, cows or steed.

(1) HirGS., I, 29, 2, p. 57, 1.6-7.

(2) op.cit.

(3) BaudhGS., I, 18, 2, p. 220, 1.4-6.

(4) For the Mantras, RV., I, 114, 7-8.

After the animal has been killed in a domestic sacrifice the chief wife bathes the apertures of the animal with water along with the utterance of the Mantras. (1) With the water-jar in her hands she worships the Sun. The procedure exactly the same as in the Sruta rites. (2) At the end of the sacrifice the wife adds a fuel to the fire. (3)

In the Sulagava, too, after the animal has been killed, she washes the apertures in the above-mentioned manner. (4) According to Bharadvaja (5) and Niranyakesin, (6) she should sacrifice rice to the consort of Siva after the husband has offered to Siva. According to Paraskara, (7) she also offers the Patni-samyaja offerings to Indra and Rudrani, Sarvani, Bhavani and Agni Grhapati.

On one rite named Baudyavihara mentioned only in the HirGS., (8) and elaborated in the SamsRM., (9) the chief wife observes all the rites beginning from scattering the black deer-skin down to husking as have been mentioned in connection with the Sthalipaka. (10)

(1) Adityadavjana on KathGS., 51, 10, p.223, 1.22; cf. Brahmanabala on op.cit., 51, 13, p.228, 1.3 f.

(2) See Pasuyaga, p. of this Thesis.

(3) Brahmanabala on KathGS., 51, 13, p.230, 1.12.

(4) Adityadarsana on KathGS., 52, 6, p.232, 1.19 f. cf. BandhGS., II, 7, 10, p.51, 1.17.

(5) II, 9, p.40, 1.14.

(6) II, 8, 7, p.70, 1.19.

(7) III, 8, 10, p.342, Bom.Ed.

(8) II, 9, p.71.

(9) vol. II, p. 914 f.

(10) p. of this Thesis.

The chief wife performs the Caitra Sacrifice on the Full Moon day in the month of Caitra. (1) She together with the husband begins the Sravana Sacrifice on the Full Moon day under Sravisthas. (2) The sacrifice goes on daily until the Agrahayani Sacrifice when the beds are replaced on the ground with the advent of drier weather. The sacrifice is directed against any danger from snakes. (3) Every day the sacrificer offers Bali offerings to serpents which she puts off silently. (4) On the Full Moon day of Bhadra, she observes the Prausthapad Sacrifice. (5) On the Full Moon day of the Asvina she offers the Asvaynga Sacrifice or the Prastaka ceremony, (6) in which her principal duty lies in preparing a mess of boiled rice-grains. (7) On the Full Moon day of the Marga Srisa she

(1) SanGS., IV, 19.

(2) GobhGS., III, 7, 3; AsvGS., II, 1, 15; SanGS., IV, 15; II, 14, 9; ApGS., XVIII, 5 f; HirGS., II, 16; ManGS., II, 16; BhargGS., II, 1; etc.

(3) The modern Manasa-puja of Bengal seems to be a prototype of this rite.

(4) According to Sankhayana, IV, 15, 19-20.

(5) Recorded by Paraskara alone, II, 15.

(6) AsvGS., II, 2, 1; SanGS., IV, 16; ParGS., II, 16; GobhGS., III, 1-8; KhadGS., III, 3, 1. This rite seems to be the older form of the Asvinikumar Vrata in which the mothers wait so expectantly for the sons away from them.

(7) Asvalayana prescribes the 14th day as an alternative.

observes the Agrahayani Sacrifice. (1) She cleanses the house thoroughly, which is followed by a smoking. At this time the danger from snakes being over, the beds of all the members of the house are lowered down. At the end of the sacrifice, all the members of the household sit on straws and unwashed garments. According to Gobhila, (2) she sits immediately next to the sacrificer with her children on her lap or by her side. According to Apastamba, (3) she sits to his north. After this rite she descends together with her husband and children along with the utterance of the words, "Life, fame, glory, strength, enjoyment of food, offspring." Then she lies down together with all others on her right side with her head towards the East along with the prayer to the Earth for propitiating her. (4) She as well as all others rise up, praying for the exuberance of life, for blessed life. For (5) four months and even more she and all others sleep on ground

(1) GobhGS., III.9; AsvGS., II.3; SenGS., IV.17; ParGS., III.2; ApGS., XIX.3; BharGS., II.2; ManGS., II.7, I-5; HirGS., II.17. This is, as the name denotes, the festival of the beginning of the New Year.

(2) III.9, 17; cf. DrahGS., III.3, 22. See the Commentary on Gobh. for the arrangement of all others.

(3) XIX. 8.

(4) Mantra, VajSamh., XXXV, 21.

(5) ParGS., III.6, 6 f, p.318, Bom.Ed., cf. the various Commentaries: Karka, p.320, 1.4 f; Harihara, p.320, 1.32 f; c

In the ancestral rites the most important rite that the (1) chief wife is to perform is the cooking of the Sraddhapaka, food to be offered to the Manes with honour. As she is supreme in all matters concerning cooking and such other (2) domestic affairs, it is she who is to do this. Gobhila, (3) as quoted in the Sraddhaknyakaumudi says she should, at the end of the cooking, say "Finished", after which the actual (4) ceremony begins. Vyasa, as quoted in the Sraddhakasika, says the wife should, after cooking, take a bath. It is she who is to serve food to the Manes. Kṛkāl's Pitrs incurred sin because Sukala was deprived of her right to offer the Pindas (5) and Dharma calls both him as well as the Pitrs Thieves. The pitrs as well as the sacrificer, instead of acquiring religious merit incur sin if the (eldest) wife does not serve

(1) Sraddhakriyakaumudi, p.96; Sraddhamanjari, p.6, l.23-24 according to the Manjerikara she is to cook if her husband is unable to do so; ParGS., p.464, l.7.

(2) Sraddhakriyakaumudi, op.cit., l.

(3) op.cit., l.

(4) ParGS., p. 442, l.4.

(5) Padmapurana, bhūmikhanda, p.222, l.I f, particularly Slokas 20 ff: "Ami pitamahāś caura yais ca bhuktam taya vina", etc.

(1)

during the Sradha the food by herself. At the end of the ceremony she partakes with her husband of the remnants of food.

On the 2nd Astaka day after the animal is killed, it is she who washes all the fourteen apertures of the cow's body. (2)

On the Anvastakya day she places a stone in the Kusa grass and pounds on that stone a fragrant substance called Sthager (4)

grinds some collyrium (6) and anoints therewith three Darbha blades. These are placed underneath the seats of three Brahmanas who are invited to the sacrifice.

In the Pitryajna she, accompanied by the sacrificer, pays reverence to the Pitrs. She also prays to Agni Garhapatya releasing her from any sin she may have committed to atmosphere (7) earth, sky, mother or father.

(1) Padmapurana, op.cit., "Bharya pacati ced annam svahaster amrtopanam tad annam eva bhunjanti pitaro hrstamanasah. Tena eva trptim ayarti santustas ca bhavanti te", etc. Also ParGS p.470, 1.57; 71, 1.1.

(2) Sradhatattva, H.Sastri's Ed., p.251.

(3) DrahGS., III, 4, 8; KhaGS., p.109, 1.7-9; GobhGS., III, 10, p.177 (2nd part). For the fourteen apertures, see GobhGS., p.177, 1.7.

(4) Cf. Commentary "Ca sabbat prakrta patni", p.207 of GobhGS., vol.II, 1.2-3.

(5) GobhGS., IV, 2, 29. Comm., vol.II, p.206 "Sthagaram candanadigandhadravayam".

(6) According to the Commentator this kind of collyrium is known as Sanvirañjan.

(7) TaitSamh., 1, 8, 5 (k).

The true significance of the performance of rites lies in the eating of Ida. The eating of Ida leads to the end of the sacrifice, the sacrifice of life, the Fulness of human Life and ultimately to Prajapati, Lord of Sacrifices, Self of Sacrifices. The successful completion of domestic and social life of man, of the material and spiritual life, of his earthly and Divine Life, in a word, of his whole Life - his life in this. The Christians observe this rite under the name of the Eucharistic Sacrifice. In this sacrifice they offer bread and wine to Christ and by means of the utterance of Holy Mantras these are transubstantiated into Flesh and Blood of Christ. The Christians form a Holy Communion with Christ by means of eating these Flesh and Blood of Christ. (I) This ida-bhaksana in Vedic Ritual is nothing but the observance of the Eucharistic Sacrifice and forming a Holy Communion with Prajapati, Lord of Sacrifices. In the Agnihotra the remnant of the milk offered is to be taken. In ~~the~~ the New and Full Moon Sacrifices, etc., the remnant of the Puredasa offering is to be eaten. In the Pasuyaga a portion of the meat offered is eaten. In the Soma Sacrifice, the remnant of the Soma

(I) Greten, Christian Eucharist, p.30 f and 162 ff.

(1)

offered is to be drunk. In the Baliharana, the husband and wife take the remnant of the food remaining after the five

(2)

Mahayajnas. In all the Sradha offerings the remnant of

(3)

the food offered is to be eaten. In this eating of the Havis-sesa, the Ida, only the chief wife is to participate, and this rite devolves on the wife and the sacrificer all that the Sacrifice may and consequently, is a paramarthaka rite. In this rite all the priests and the sacrificer also participate and together with them, she forms a Holy Communion between Prajapati, the Supreme Soul, and the establishers of the sacrificer.

(1) BaudhSS., VII, 16, p.225; VIII, 4, p.240; KatSS., Chow. Ed., p.552 "Patni ca anyat, etc."

(2) ParGS., II, 9, 14, p.262, Bom.Ed., of the various Commentaries.

(3) Sradhatattva of Raghunandana, p.251.

Though other wives than the first have no right to participate in those rites which are meant for Supreme Bliss they are allowed to participate in those acts which are considered as Samskaras, and those which are meant for earthly bliss (arad upakaraka). The Patni (chief wife) observes these rites as well. We have seen before the rites in which other wives than the first have no right; in the following rites, unless otherwise mentioned, the first wife has the first claim and precedence over other wives.

(1)

In the Darsapurnamasesti all the wives of the sacrificer (2) are either girded by the Agnidhra or gird themselves. They sit (3) either to the North of the Garhapatya or to the South-West (4) with bent or raised knees. With the prescribed formula

(1) As a rule, the wives take a bath and adorn themselves for their participation in sacrifices. According to Bharadvaja, quoted by the Commentary on Apastamba (II, 6, 12, p. 23) they should anoint themselves with cow-dung. Baudhayana also recommends both adornment and anointment, and Paithinasi adds to the list the smelling of scented flowers. Comm. on Ap., p. 23, vol. I.

(2) SatSS., vol. I, p. 159, 1. 14 f.

(3) SatSS., vol. I, p. 161, 1. 5 f; ApSS., vol. I, p. 96.

(4) The SatBra., strictly forbids the wives to sit to the West of the sacrifice, with their faces towards the East, for in that case Aditi, who always sit like that, might be displeased with them. By sitting somewhat to the South (cf. I, 3, 1. 17) of the Garhapatya fire they propitiate Aditi.

(5) VajSamh., I, 30; TaitSamh., III, 5, 6a (cf. ApSS., X, 9, 16 and BaudhSS., VI, 5).

the yoktrapasa or a triple cord of Munja is put round their
 waists, either outside or inside the garment. (1) The SatBra
 warns that a knot must not be made, while the TaitBra., (3)
 is insistent upon having it. (4) According to Katyayana and the
 Scholiast on him, the Agnidhra is to wind the cord round the
 waist from left to right and having fixed the southern end
 by twice twisting round the northern one, he draws the
 southern end to the encircling cord upwards so that it may
 hang down.

(1) ApSS., "abhyantaram var", Vol.I, p.96, 1.6; SatSS., Vol.
 I, p.160, 1.3 f.

for the symbolic meaning of the act, see TaitBra., III,
 3.2-3; they should be girded on the garment so that Varuna's
 noose could not injure them.

(2) 1.3.1.16. For a knot is Varuna's attribute and Varuna
 might cause some injury to the wife.

(3) III, 3.3.4. Thus symbolically all the blessings are
 secured for her. Apastamba and others belonging to the YV.
 prescribe the knot to be made on the north side of the navel.
 ApSS., vol.I, p.96, 1.13 f; SatSS., vol.I, p.160, 1.9 f; et

(4) II, 7, 1; Weber's Ed., p.221, 1.1 f.

Then the wives worship Agni Grhapati and Devanam patnih with the formula "Agni Grhapate upa ma hvayasva iti" and (1) "Devanam patnir upa ma hvayasva iti" respectively. Now, the Agnidhra took the pot containing the clarified butter for the fire, put it on the ground before the sacrificer's wives and bade them look at it. (2) They did so first silently and then again with the Mantra (3) "Pervader of Vishnu art thou, according to W.YV. Ritual and with "Thou art the milk of great ones", etc., according to B.YV. Ritual. Then they again sit (4) to the North (5) or South-East along with the utterance of the Mantra "Indrani iva avidhana bhuyasam" etc. Having taken seats, they mutter "Suprajas tva vayan, etc.", Mamaputrah Satruhanah, etc.". They sit there till the unloosening of the girdle.

(1) ApSS., 2, 5, 6.7; SatSS., op.cit., 1.14 f. "Idam arad upakarekam karma api pratipatny avaratate", Scholiast on Satyasadha, 1.20-21; cf. Scholiast on Ap. 2, 5, 10 "Savanahana samprasanto vidhih patnisamskaratvat pratipatny avaratate".

(2) BaudhSS., p.18, 1.4.

(3) VajSamh., I.30; cf. TaitSamh., I.1.10.k "Thou art the milk of great ones", etc; ApSS., 2.6.2, vol.2, p.98; BaudhSS., vol.1, p.18, 1.4 f. For the rite to be observed by all the wives, cf. Scholiast on Ap. "Patny anekatve ca avrtur Baudhayanena ukta yathaikaikam ajyam ikshayed iti".

(4) SatSS., p.14, 1.5.

(5) ApSS., 2, 5.8.

At the end of the sacrifice the grass cords of the wives are to be untied. As a preliminary to this rite the Hotr give to the wives Kusagrasses along with the Mantra "Vedo'si: Thou art Veda", etc. (1) If they are desirous of children, they touch the tips of the Kusagrass on their navels. (2) The wives place the Kusagrasses on their laps with the Mantra "Chrtavantam kulayinam, etc." (3) Then they themselves or the Hotr throw them away. According to some schools mentioned in SatSS., it was done thrice. (4)

Then the wives themselves untie the grass-cords, optionally using the Yajus Text, (5) or the RV. Text (6) as the case may be.

(1) According to the Asv. school, the Mantra is to be uttered by the wife after the Kusa has been given to her; p.32, 1.25. For an alternative Mantra, see SatSS., vol.I, p.227, 1.26-27. See particularly in this connection the Scholiast on Satyas-adha, vol.I, p.228, 1.16 f "Tena pratipatni vedadenati iti gamyate, etc."

(2) According to Asv., p.33, 1.3-5.

(4) p.228, 1.10 f; also Apastamba III,10,3 (see Scholiast: Patrisamskara tena pratipatni prasyati).

(5) VajSamh., II, 21a; TaitSamh., III.5.6 (to be used before I. 45 according to ApSS., VIII.8.14; cf. XIII.20.13). The use of the Atmanepadi verb Visyate shows that wives themselves are to do so, against all the schools is Asvalayana (I.II.3, p.33, 1.8; Scholiast) who assigns this ceremony to the Hotr. For the use of the Parasmaipada or the Atmanepad in this case, see SatSS. p.228, 4, 1.22 ff.

(6) "Pra tva muncami Varunasya pasad", etc. SanSS., p.10, 1.21-2 (I.15.9); AsvSS., p.33, 1.6.

(I)

The untied cords are placed on the hands of the wives and some Kusagrasses are placed on them. A pitcher full of water is placed in front of the wives. Now water is poured on the grasses and the cord after which they place the grasses within the thighs. (2) They wash their mouths with the water from the pitcher (3) and pray for cattle, children, etc. (4) They worship Agni Garhapatya which is the final rite. (5)

(1) SatSS., p.229, 1.4 f; ApSS., BaudhSS., p.31, 1.9 ff. SanSS., vol.I, p.10, 1.22; AsvSS., p.33, 1.10 f, etc.

According to Asv., the cord is to be folded twice.

(2) SanSS., p.11, 1.1 ff; also see immediately after the above references. See Scholiast on SanSS., I, 15, 14; vol.II, p.11 "Aneka api kuryuh".

(3) e.g. SatSS., p.229, 1.21 "Mukhamarjanam patnisamskaratva pratipatny avartate". These rites are also accompanied with Mantras. Cf. Narayana on AsvS, p.34, 1.8 f ~~nam~~ "Atra Patnidvitvalahutve sarvasan vacanam kartavyam", also Pratipatni yoktravimocanan avartate", etc.

(4) Cf. SatSS., p.229, 1.26-28; ApSS., Comm. on III, 10, 8.

(5) BaudhSS., p.32 "Atha enam Grhapatye", etc; SatSS., p.22 1. 29 f; etc., etc.

In the Varunapraghasas the wives should be girded with grass-cords. (1)

(2) The Vaitana Sutra says the wife should have a wash after the interrogation by Pratiprasthata how many lovers she has, i.e. how many else excepting her husband did she hold intercourse. Though other Sutras do not refer to any wash, the purificatory nature of the rite is in itself manifest and therefore, all the wives should observe this. Moreover, the rite seems to have been originally intended for having a check over the wife and for keeping the blood pure; so all the wives should be subject to the interrogation. They are to confess any intercourse they have had, otherwise their kith and kin, near and dear ones, would die. (3) By declaring the names of their paramours or at least by giving out the number of her paramours by means of raising up as many stalks of grass, (4) they become themselves pure and cause their paramours to be seized by Varuna with his noose. If they have none, they straightly say so and the whole thing is then so clear.

(1) BaudhSS., vol.I, p.135, 1.2; cf. ApSS., VIII, 8, 14, KatSS., Chow.Ed., p.334, 1.II.

(2) VIII. 20, p.12.

(3) TaitSamh. KathSamh., KapSamh.,
VajSamh., VajSamh., TaitBra., I, 6, 5, 2 f.
SatBra., II, 5, 2 BaudhSS., V, 5-9, vol.I, p.136, 1.15 f.
ApSS., VIII. 6, 20 ff; Vol.II, p.33. ManSS., I.7, 4, II; p.55,
1.16 - p.56, 1.I. KatSS., Chow.Ed., vol.I, p.336, 1.8 f.
SatSS., p.465, 1.3-12.

(4) KatSS., V. 5.8-9; also, Chow.Ed., vol.I, p.336, 1.14-15.

After the husband and the chief wife have offered Homas (1) with the Karambhapatra, all the wives untie their grass-cords. They all go now for the Avabhrtha (final bath). They have (2) baths, but do not ~~dive~~ heads; they simply pour water on heads. (3) According to Katyayana and the Scholiast on him the spouses should repair to some quiet part of flowing water and take a bath in the above manner. The chief wife and the Sacrificer should wash the backs of each other and most probably, the other ~~man~~ co-wives might help one another in washing their backs.

(1) ApSS., VIII. 8. 14.

(2) ApSS., VIII, 8, 15; Scholiast "Salilotusepena sasira-skau snalav ity arthah"; BaudhSS., "Anupamajjanta".

(3) V, 5, 30-33.

In the Sakamedha when all the preliminary things necessary for the sacrifices have been done, the wives are brought forward and made to sit near the sacrificer. ⁽¹⁾ According to certain schools, here, unlike in other sacrifices, there is no girding of wives or any other rite accompanying the Patnisannahana. According to Satyasadhya, the wife should look ⁽²⁾ at the ghee from her sata; all the wives should do so as ajyaveksana is a part of the Patnisamskara. After the eating ⁽³⁾ of the Ida, they should all anoint their eyes. During the Tryambakahoma, after the maiden has walked round the fire, the Yajamana pours into the hands of the wife the Masara; she in her turn pours this into the hands of the maiden along with the prayer that she (maiden) would achieve her object (Pati or ⁽⁴⁾ Bhaga. The object of this rite is only Lankika and not Parartha, which is seen in the fact that only a single school (Baudhayana) follows it. It is only reasonable that the Masara should be handed over to the maiden, hankering for husband or beauty, by her own mother and not by the chief wife. This offering of the Masara means most probably a joint conferring of blessings upon the daughter by the parents and no doubt, her mother should offer her the material carrying her own blessings.

(1) ManSS., I, 7, 5, II, p. 57.

(2) SatSS., vol. II, p. 479, 1. 24; Scholiast on ApSS., VIII, 14, I, vol. II, p. 65. But see BaudhSS., p. 141 f "Tusnim prasadajyagrahanim sannahya ajyena ca dadhna ca ud ehi iti".

(3) SatSS., vol. II, p. 473, 1. II.

(4) BaudhSS., p. 152, 1. 12; 153, 1. 1.

In the Pasuyaga, too, the wives are to be girded, says
 Baudhayana. (1) After the animal is killed, they are raised up
 by Nestr. (2) or Pratiprasthatr. (3) from their seats to the altar.
 They all look at and worship the Sun (4) with the proscribed
 Mantra. Then they are led one by one to the East along with
 the prayer for offspring and increase of wealth. (5) All of
 them touch the water of the Catvala with the object of
 purifying themselves. (6)

(1) Vol. I, p.II2.

(2) According to the W.YV. Ritual.

(3) According to the YV. Ritual; ApSS.,VIII,18,1; ManSS.,
 I,8,4,2.

(4) "Namaste Atana iti", BaudhSS., vol.I, p.II8, 1.8; ManSS.,
 I,8,4,1; Scholiast on ApSS., VII,18,2 "Anekas cet sarva
 yugapad upatistante"; Scholiast on SatSS., p.424, 1.I f
 "Pratipatni samskaratvad avaratate"; etc.

(5)

Anarva prehi, etc; BaudhSS.,II8, 1.9, through the passage
 between Catvala and Utkara; Scholiast on SatSS.,vol.II,p.424;
 Scholiast on ApSS.,VII,18,3, vol.I, p.436, "Bahvis tu ekaikan
 rayati prehi ity ekavacanat".

(6) Apo deva suddhayavah,etc. Scholiast on ApSS.,VII,18,4
 "Sprsanty apah sarvah patnyah"; similarly, Scholiast on SatSS.,
 vol.II, p.424, 1.I0 f.

In the Agnistoma the wives have their nails pared by a barber in such a way that they do not extend beyond the upper end of the finger tips; the paring should begin from the little finger of the left hand. They brush their teeth with bits of the udumbara twig, taking care that they may not bleed. They bathe in stagnant waters full of sankha and Avaka plants on mossy bathing ghats. According to the Vajasaneya school they put a piece of gold in a pit and bath therein. During their bath they invoke the waters for purifying them; while coming out, they mutter to themselves about the purity caused by the waters. Then they sip water. Unlike the Vajamana, they are forbidden to shave or have a hair-cut.
(I)

(I) ApSS., X, 5, 6 = X, 6, 3, vol. II, p. 221, l. 1 - p. 223, l. SatSS., vol. III, p. 584, l. 28 ff.

During the Diksa they all wear on their heads nets made of thin silken thread or of wool collected from living rams (1) or, at least, a net made of Kusa grass; these should hang (2) on both sides of their head. They are consecrated on their own seats with upper silken garments that are slightly washed new, white, with skirts and used by nobody else. The (3) Pratiprasthata anoints and decorates them without Mantras. The sacrificer is made to wear a girdle; they tie plough- (4) nooses.

(1) ApSS., X, 9, 5, vol. II, p. 232, l. 4 f. SatSS., vol. III, p. 592, l. 7 ff.

(2) Scholiast on SatSS., op.cit., l. 27.

(3) KatSS., vol. I, p. 433, Sutra 77.

(4) ApSS., X, 9, II, vol. II, p. 233, l. 1 ff. KatSS., vol. III, p. 592, l. 22 f.

During the girding they observe the same rites as in the
 Darsapurnamasa. (1) Herein Apastamba proscribes that the
 Mantra "Asasana saumanasam, etc": Beseeching favour, etc, (2)
 should be dropped and "Sam tvanahyami, etc.: I bind thee, etc (3)
 should be used while Baudhayana recommends the use of both of
 them. The nets are now closely fitted in so that there may
 not be any chance of their loosening or falling down. (4) The
 Pratiprasthatri fastens pegs in the skirts of their clothes
 in order that they may scratch their skin, if required, with
 them. (5) They should not take meat and honey, nor do any
 impure act. (6)

(1) ApSS., X, 9, 16, vol. II, p. 233, l. 15 f; SatSS., vol. III, p. 594, l. 14 f; BaudhSS., vol. I, p. 160, l. 18-19; KatSS., Chow Ed., vol. I, p. 437, Sutra 99-100.

(2) TaitSamh., I. I. 10 (c-h).

(3) TaitSamh., III, 5, 6, 1 (c).

(4) Scholiast on SatSS., vol. III, p. 596, l. 9 f.

(5) BaudhSS., vol. I, p. 161, l. 8-9.

(6) Scholiast on ApSS., X, 15, 13, vol. II, p. 248, l. 17-18.

In the afternoon of the day of their consecration they all keep silent and break their vow when stars appear. (1) They approach the Garhapatya fire from behind the altar silently. (2) The milk for breaking their fast is boiled on the Southern fire while that of the sacrificer on the Garhapatya; they drink it in their own seats in the mid-day as well as midnight. (3)

In the morning on the second upasas day when the sacrificer gives dust of the cow's foot-print to the chief wife, all the wives look at it and pray that they may not be deprived of wealth. (4) Then either the Nestr (5) or the Sacrificer himself (6) makes the Somakrayani cow look at them, (7) whereupon they pray for having children. They in their turn look at the sacrificer and pray for having heroes. (8)

(1) ApSS., X, 16, 6; vol. II, p. 252; KatSS., Chow. Ed., p. 439, Sutra 107.

(2) BaudhSS., vol. I, p. 163, 1.15-16.

(3) ApSS., X, 17, 3 ff, vol. II, p. 253, 1.5 ff (particularly Sutra 6 and 13); BaudhSS., vol. I, p. 164, 1.4-6;

(4) Scholiast on SatSS., vol. III, p. 629, 1.14-15 "Sarvabhir oksanam karyam samskarakarmatvat"; cf. ApSS., X, 23, 5.

(5) According to the W.YV. Ritual.

(6) According to the B.YV. Ritual.

(7) VajSmah., IV, 23; SatBra., 3, 3, 1, 12; KatSS., VII, 6, 26. TaitSa 1, 2, 5, 2; KathSamh., II, 5; ApSS., X, 23, 6; Scholiast, vol. II, p. 27 1.3 "atra anekasam api tantrena samkhyapanam vibhutvat"; similarly, Scholiast on SatSS., vol. III, p. 629, 1.19-21; BaudhSS., vol. I, p. 170, 1.6-7.

(8) TaitSamh., I, 2, 5, 2; BaudhSS., op. cit., 1.7; Scholiast on ApSS., X, 23, 7 "Sarvah patnyah, etc.".

During the offering of the buck-goat to Agni and Soma on the last of the Upasad (session) days the Nestr leads them all towards the Salamukha; having approached there, they mutter a prayer for safe entrance to the Salas with their desires fulfilled. (1) They all sit near about there and pray to Agni to draw His attention to them. (2) Now, the sons and grand-sons together with their wives, unmarried daughters, (3) nephews and other relatives are invited to participate in the Family Unit. The sacrificer touches Adhvaryu from behind, all the wives (4) similarly touch the sacrificer; the sons touch their mothers and the grand-sons touch their fathers; other relatives touch the grand-sons and so on.

(1) TaitSamh., III, 5, 6, 13; ApSS., XI, 16, 10; ManSS., II, 2, 4, (Anugamin instead of Anukamin); etc.

(2) SatSS., vol. III, p. 736, 1.10 ff.

(3) But not the married daughters, as their Gotra has been changed (along with the Caturthikarma); Scholiast on SatSS., vol. III, p. 739, 1.6.

(4) Scholiast on SatSS., vol. III, p. 739, 1.1 "Sarva api patnayo yajamanam eva arvarabhante savarna asvarnas ca". They participate in this rite as Amatyas (for the meaning of the word, cf. 1.5-7), not as Patnis which they are not. "Patnyu no yajnasamyoga iti Paniniproktaḥ abhavana" (1.2-4), etc. Cf. Srautapadarthanirvacana, p. 318; Hillebrandt, RitLit., p. 128, 1.5-10.

In the night preceding the Sutyā-day all of them together with the sacrificer sit behind the altar or the Garhapatya; the Adhvaryu places the Vasatvari water in front of them; after they have touched it, they are again circumambulated by the Adhvaryu. (1) This whole night they are all kept awake in the Pragvasasala by the priests who tell them holy interesting tales. (2)

In the course of the Prateranuvaka (morning prayer) all of them should accompany the Maitravaruna, Nestr, Agnidhra and the bearers of the Ekadhana cups when they walk northwards out of the sacrificial ground. (3) As the object is to delude the Gandharvas with women, ~~so that the water, sap of the sacrifice, may be carried to a safe place, all the wives should join in this rite.~~

(1) SatBra., III, 9, 2, 14 f; ApSS., XI, 21, 1, vol. II, p. 346, 1.1 KatSS., Chow. Ed., p. 508, Sutra 256-260; Scholiast on SatSS., vol. III, p. 758, 1.25 "Patnyanekatvo sarvah, etc."

(2) ApSS., XI, 21, 12, vol. II, p. 348; SatSS., Vol. III, p. 762,

(3) SatBra., III, 9, 3, 16 f.

In the early morning on the Satya-day all of them, each carrying one or two vessels, pass through the Tirtha, carry water for washing their feet (pannejana), returning by the same way as they go. (1) According to Apastamba they should have their faces towards the West while filling the pitchers. They enter the Sadas by the east door, pass in front of the Prasastriya, walk round Ahisniya and place the pannejani pitchers to the West of Nestr's Dhisniya. (3) Then they come back and enter into the Pragvasasala. (4)

In the afternoon they are all given milk for breaking the fast. (5)

During the evening pressing all other wives touch the chief when the latter looks at the Putabhrt vessel. (6)

(1) TaitSamh., 3, 5, 6, 2; KatSS., Chow.Ed., p. 517, Sutra 44 "two vessels". Scholiast on SatSS., vol. III, p. 793, 1.13 f "Saryabhi api patnibhih svasthalyam grehanam kartavyam"; also 1.27 similarly, Scholiast on ApSS., For passing through Tirtha, Scholiast on ApSS., XII, 5, 4.

(2) SS., XII, 5, 12, vol. II, p. 366.

(3) SatSS., vol. III, p. 794, 1.3 f; ApSS., XII, 5, 13 f, vol. II, p. 367; BaudhSS., VII, 15, vol. I, p. 225.

(4) op.cit., 1.21-22.

(5) SatBra., III, 6, 3, 4.

(6) See p. of this Thesis.

After the Patnivata cup has been offered, the Nestr lead up all the wives ⁽¹⁾ through the Sadas, which they enter by the West door. They all take their seats to the North of the Chanters. ⁽²⁾ Now, the Nestr makes them exchange looks with the Udgatr along with a prayer to Agni for children. ⁽³⁾ Now, they should remove clothes from their right thighs; according

(1) Scholiast on SatSS., vol.IV, p.932, 1.17-18 "Patnissamskrtvat pratipatni"; if any of them is in course of monthly period every rite in connection with the Pannejadi drops.

(2) KatSS.,X,7,3, Weber's Ed., p.317; Chow.Ed.,p.583, Sutra

(3) SatBra.,IV,4,2,17-18; SatSS., op.cit.,1.1 f; BaudhSS.,V 14, vol.I, p.255; LatSS.,II,10,15, p.181, 1.12 f; ApSS.,XIII 5,8; particularly Commentaries on Latyayana and Katyayana (op cit). The Mantra: TaitSamh.,III,5,6(k); VajSadh.,VIII,10 (SatBra., op.cit.,18).

to Satyasadha⁽¹⁾ the thigh joints also should be denuded which view is opposed to Apastamba.⁽²⁾ They should pour water along their thighs that it may run down towards the interior of the thighs, but it must not touch their navels.⁽³⁾ According to the Kathaka School, as quoted on KatSS.⁽⁴⁾ by the Commentator, they should bend their knees, wet the skirts of their garments with water from the vessels and pour thereby. Katyayana and his Scholiast, Latyayana⁽⁵⁾ and the Kathaka⁽⁶⁾ say that they should exchange looks with the Udgatr three times at the Himkara. Three times they should uncover and pour Paunejani water on their right thighs so that after the third time there will be no water left. On order of the Udgatr they should retire to their own place.⁽⁷⁾

(1) Sranta Sutra, vol.IV, p.932, 1.5 f.

(2) Scholiast on ApSS., XIII, 15, 14; also Scholiast on SatSS. op.cit.

(3) SatSS., op.cit., 1.9 ff; for ApSS., etc.: Sutras following those in references in note

(4) X.7, 4, p.818, Weber's Edition.

(5) p.181, 1.14 - p.182, 1.8; so also Drahyayana as quoted therein. Scholiast on KatSS., op.cit., "Chandogarutram, etc." p.818, 1.2-3, Weber's Ed.

(6) Scholiast on KatSS., op.cit., "Eva eva Kathake'pi".

(7) KatSS., X, 7, 5.

According to the BaudhSS. the pegs that were fastened to their skirts during the Diksa are silently thrown to the Catvāla when they all together with the sacrificer and the priests are about to go for Avabhṛtha. (1)

During the Avabhṛtha they join all others in the Nidha which is sung three times. (2) When the water comes to their sight, they pray to Varuna for overcoming the enmity and removing the sins they have committed. (3) After the bath they wear the Paryamahanas, outer clothes tied round the Soma bun while coming back to the Sadas, ~~and then they go to the Sadas by the same way they went, either they together with the sacrificer or the priests with Hotr at their head are led by unnetr.~~ (5)

(1) VIII, 48, vol.I, p.259, 1.9-10.

(2) SatSS., vol.IV, p.941, 1.10 f.

(3) Scholiast on SatSS., op.cit., 1.29; TaitSamh., MaitSamh., 1,5,39; etc.

(4) ManSS., 1,4,45,1; also quoted on KatSS., X,9,6; SatSS., vol. p.1092, 1.24.

(5) SatSS., vol.IV, p.946, 1.26-27.

During the Udaniyesti⁽¹⁾ the Patnisannahana and Yoktravimoka take place in the same way as in other sacrifice.

In the Pravargya or Hot Milk Sacrifice, when the Mahavi pot is heated, they all cover their heads, according to the Satapatha,⁽²⁾ for fear of being deprived of eyesight, because the Mahavira is the symbol of Aditya,⁽³⁾ and according to the ManavaSrautasutra,⁽⁴⁾ for having children. The Pragvansa is also screened⁽⁵⁾ so that they cannot see from their seats the preparation of the Pravargya; according to Satyasadha,⁽⁶⁾ the doors are shut; and according to Baudhayana⁽⁷⁾ hanging load carriers (sikya) are hung from above to serve as screens. According to Katyayana,⁽⁸⁾ even though they may be very near they should not look at the Pravargya; they should themselves cover their heads during the preparation. All the wives should observe this Nisedhavidhi, as otherwise it would be prejudicial to their own good; and as, according to the Manava Srauta, is really a Patnisamskara. After the Mahavira has been

(1) SatSS., vol.IV, p.448, 1.17-18.

(2) XIV, 1, 3, 16; Weber's Ed., p.1029; S.B.E., vol.XLIV, p.463.

(3) For the connection of the Pravargya Sacrifice with the Sun-Worship, cf. SatBra., XIV, 1, 2, 15; 3, 16; 4, 16; 3, 1, 35 and Oldenberg, Religion des Veda, p.447 ff.

(4) IV, 1, 35; p.154.

(5) BaudhSS., vol.1, p.265, 1.20; SatSS. (n.5) and Scholiast; ApSS., XV, 5, 2, vol.II, p.643, 1.4-5.

(6) SS., vol.IX, p.859, 1.11 f.

(7) Vol.I, p.270, 1.18.

(8) SS., XXVI, 2, 3, Weber, p.1098; Chow.Ed., vol.II, p.1027, Sutra 50; XXVI, 3, 2, Weber, p.1100; Chow.Ed., p.1030, Sutra 49.

revered, their heads are uncovered. They keep looking at the Mahavira and pray to Him for cattle and offspring and a safe happy life to themselves as well as to their husband.⁽¹⁾ According to the Manava Smṛiti,⁽²⁾ the sacrificer also looks it along with them.

During the setting out of the Pravargya, all the priests and the sacrificer meet upon the Vedi in the Sala and three offerings are made on the Ahavaniya. All the wives now accompany the Adhvaryu while the latter comes out of the Sala they being in his front. According to the B.V. Ritual⁽⁴⁾ they are to go back to their Sala while several sacrificial stuff, viz., pegs, strings, etc., are being carried away by attendants. They are to come back to the Sades when the Prastotr begins to sing the Saman. He sings it for three times, in the finale of which the wives⁽⁵⁾ also join. They

(1) BaudhSS., vol. I, p. 276, 1. 18-19; SatSS., and Scholiast, vol. p. 872, 1. 9 and 11; ApSS., vol. II, p. 656, 1. 14-16; KatSS., XXVI, 4, 12, p. 1102, Weber's Ed.; etc.

(2) IV, 2, 37; p. 158.

(3) KatSS., Chow. Ed., vol. II, p. 1039 Sutra 119.

(4) ApSS., XV, 13, 4.

(5) SatSS., vol. IX, p. 888, 1.

ApSS., XV, 13, 10; vol. II, p. 671, 1.

LatSS., 1, 6, 4-6, p. 54-55; so also Drahyaṇa as quoted in Latyayana; etc.

In the Pindapitryajna the husband gives all the wives portions from the middle cake for having children. They all pray to the ancestors for children adorned with lotus-garland.

Now the wives in general in the Domestic Ritual. The first sthalipaka is really a part of the marriage ceremony and as such each wife is entitled to perform this rite. Each one should cook at other times, too, in so far as the Paka happens to be a part of any of the Strisamskaras. The wife takes her meal in the day time together with her husband and avoids meat etc. By the night time she sleeps on the floor and refrains from any impure act. Next day she cleanses thrice the sacrificial place with a duster and thrice all around the fire with water. (2) The husband, after having the paddy washed, spreads the hide of a black deer, places mill-stones thereon and pours some paddy thereon. She husks the paddy thrice and gets the rice perfectly in order. She washes it thrice and cooks it. While cooking, she sprinkles Ghee upon it by means of the purifying Kusa grass. (3) The husband removes this fire

(1) SatSS., vol. I, p. 255; ApSS., 1, 10, 10-11, vol. I, p. 36-37;

ABVSS., (ASS) 2, 7, 13, p. 73, 1. 10-14.

(2) AsvGS., 1, 2, 13-14, p. 265.

(3) Op.cit., 1, 2, 30 f, p. 266, for husking and cooking, cf. Hir 1, 23, 2-4; for cooking, cf. VaikGS., III, 5, p. 39, 1. 13.

cooking vessel on a strewn grass. Then she sits to the left of her husband and to the west of the Garhapatya fire, and offers to Agni and Agni Svistakrit. After the offering the husband does all the cleansing work in this particular Paka, but during the Pumsavana, etc., she is required to do the cleansing of the sacrificial staff and place. (1)

(1) AsvGK., op.cit., Sl. 57 f, p. 268.

Now, the wives in the Garbhadhana, ⁽¹⁾ As this is a Stri-samskara, each wife observes this rite.

On the 4th day or later from the beginning of menstruation until the 16th day, this rite may be observed. Narayana Bhatta mentions that the Parva days, Magha, Muta, etc., etc. are to be avoided. If the intercourse takes place, it is believed, on an even day after menstruation, a male child is born; otherwise a female.

(1) RV. Schools: SangS., 1, 19 (I.S. p.35 and 130; p.9, Benares SangSangraha, p.19. AsvGPansista, 125, p.217. Sannakakarika, p.25; Kumavila's Karika, 1, 4; p.269. Prayoguratna of Narayana Bhatta, p.37 f. Asvalayana does not deal with the sacrifice, refers to some upanishad. Saunaka in his Karika (p.30 of the M refers to one Yajnopanishad. It seems from his statement that the ritual as is described in his Karika differs from that of the Yajnopanishad.

From the Vaikhanasa Grhya Sutra III, 10, it is clear that according to this school, the Garbhadhana is observed after ~~the~~ two or three months (the Pumsavana, according to this school, to be held in the 4th month) of the wife's pregnancy. But according to all other authorities who deal with the rite, it is the rite observed for having the wife's pregnancy. The Mantra uttered in this rite cannot mean otherwise. The Atusangamane does not find place in any other Grhasutra excepting the

Vaikhāṇasa. This rite has, however, been given importance in the Prayagas, Paddhatis and specially in the Compendia.

Authorities differ whether the Garbhadhana should be observed on each case of the wife's pregnancy, or should it be observed once for all. Thus, Bhatta Narayana says "This sacrament purifying the womb named Garbhadhana is in way of purifying the object itself. So, as the object, the wife, is once purified, any pregnancy that occurs in it (her), is purified. In this rite should be observed once only. So also is the case with Pumsavana and Simantonnayana". But Karkopadhyaya holds the opposite view: These three sacraments are to be repeated in every pregnancy, otherwise no sapakara of the following pregnancies is to be considered as observed. Again, Vijnaneswara says, "Garbhadhana should be observed in case of the wife's pregnancy, but not Pumsavana and Simantonnayana". Salapani says, "Simantonnayana is not to be repeated, but Garbhadhana and Pumsavana are to be observed again and again". Tarkalankara in his Commentary on Gobhila thinks that Garbhadhana and Pumsavana need be repeated in each pregnancy, but not Simantakarana.

The question remains to be solved, if the Garbhadhan is to be repeated for each case of the wife's pregnancy, and if the Pumsavana rite should also be observed in that Rite when

the Garbhadhana is also going to be performed. The Rtusangemana really serves the same purpose as the Garbhadhana does. Moreover, from the treatment by several authorities of the Garbhadhana, it seems that according to them the Garbhadhana is but a ceremonial observance of the Rtusangemana for ~~namangamashita~~ the pregnancy of the wife, failing which first the Narayana Bali, and still failing, the Naga Bali are to be observed. So there does not seem to be any necessity the separate observance of the rite Rtusangemana in that monthly period of the wife when the Garbhadhana is held.

The wife, on the night chosen for the rite, takes a bath (1) and adorns herself with ornaments, clean clothes and wreaths. (2) (3) The husband pounds the root of the Adhyanda or the Phalini (4) (5) plant or of the Asvagandha or the Durba grass, and drenches some portion of a piece of cloth with the juice out of it. When the wife enters the bed, specially decorated for the ceremony, (6) (7) the husband presses out the juice into the right or both (8) nostrils of the wife with the verses Rgveda X.85.21-22. According to Saunaka and Narayana Bhatta, the intercourse is to take place after the juice passes (through the throat) into the stomach. From the beginning of the intercourse down to the end at every stage, viz., touch of the organ, entrance into the orifice, penetration and the pouring of the seed, the husband is to utter Mantras. Some schools, however, consider the utterance of Mantras as useless. (9) After the emission of the seed, (10) the husband smells the wife silently and adds to the pleasure (11) of the wife.

(1) A.G.Parisista; Kumarila's Karika; Prayogaratna of Narayana Bhatta, p.38(2).

(2) S.G.Sutra.

(3) S.G.Pamgraha.

(4) A.G.Parisista, Saunaka and Kumarila's Prayogaratna

(5) A.G.P.

(6) S.G.S; S.G.Sam.; Kumarila and Saunaka; Prayogaratna of Bhattanarayana.

(7) A.G.Parisista. (8)

(8) According to Narayana Bhatta, the wife had to sit on her left knee.

(9) A.G.Parisista.

(10) A S.G.Pamgraha

(11) S.G.S.; S.G.Pamgraha.

Narayana Bhatta mentions that the husband should bathe the wife in the morning with the water from the pitchers adorned with five Pallavas. After the bath the wife adorns herself with auspicious dress and ornaments. After the offerings of the Prajapatya homa and the Ajya oblations, the head of the wife is touched. The Agni and Aditya are worshipped, in the latter of which the wife joins her husband. The intercourse is to take place after nightfall and only once.

Kalesi in his Paddhati mentions that the juice of Sukasimbi pressed out by ladies with husband and children living is to be sprinkled into the right nostril of the wife. The rite is to be observed only once. According to Vaikhanasa⁽¹⁾, the husband should, first of all, perform the Aghara; and then make the wife, adorned with auspicious ornaments and clothes, sit down. After sacrificing oblations to Dhatri, Varuna and Agni Svistakrt, the husband gives in the wife's hands some barley-corns; Then she is made to partake of the three-fold food (a mixture of the equal portion of milk, sour curds and melted butter). After the wife's acamana (sipping water), the husband strokes her body from the navel upwards for three times with the stalk of a Darbhagrass with the prayer for having a male child.

(1) III, 10. Cf. note () on p. of this Thesis for Vaikhanasa's view about Garbhadhana.

According to Baudhayana, ⁽¹⁾ if the husband and the wife want a "Srostriya" son, ⁽²⁾ they are to worship Arundhati, take unsalted food, lie on floor and observe chastity for three nights. They wear unwashed clothes, wear ornaments every morning and evening, ~~and~~ hold bow and arrow and worship fire during this period. On the 4th day they are to offer an oblation of cooked rice. If they want to have an Anucana ⁽³⁾ they observe the Vrata for 12 days; if a Rsikalpa ⁽⁴⁾ son, for one month; if a Bhruna ⁽⁵⁾ son, for 4 months; if a Rsi, ⁽⁶⁾ for six months; if a deva, for one year. During the menstruation period, she should not do any act which is forbidden for her

(1) BaudhGS., 1, 7, 1-48; p. 24 f. BaudhGSosasastra, 2, 2, 1-7, p. 236 ff.

(2) A Srautiya is one who has read one Sakha of the Veda; see BaudhGS., 1, 7, 3.

(3) One who has read only one "Anga"; Baudh., 1, 7, 4.

(4) One who has read one Kalpa; Baudh., 1, 7, 5.

(5) One who has read one Sutra and Pravacana; Baudh., 1, 7, 6.

(6) One who has read the 4 Vedas; Baudh., 1, 7, 7.

(7) One who has read more than the 4 Vedas.

(8) Baudh., 1, 7, 22 f.

On the 4th day the wife takes her bath. In the night the husband adorns her and utters the following Mantras, when she is in bed, "May Visnu make the womb ready, etc.;" "As the earth is pregnant with Agni, etc.;" "Award pregnancy, Sruival etc.;" "The Golden Arani, etc.". Then he embraces her with the Mantra, "I am he, you are she, I am the sky, you are the earth etc.". Then he enjoys her. On the 5th day, the Napitakarma is to be observed. The husband and the wife give the barber rice mixed with milk (rice pudding) and go towards the east or the north of the village. When they come across an Udumbara tree, they walk round it, sprinkle water on it and anoint it with scented things. Having covered it with flowers, they offer the Bali oblation. They feed Brahmanas and have blessings from them. Then they go down into knee-deep water (in some pond), put fish in an unwashed cloth with the skirts stretched toward the east and ask a Brahmacharin what he sees. He replies that he sees Sons and cattle. Then they offer these fish as Bali to herons. Now they throw off the flowers, etc., cast off the

(1) The barber comes, pares the nails, and gets some remuneration.

remnant of food, put off their clothes and hang them on the Udumbara twigs. They take bath, wash each other's back and swim towards the deep of the water. Having anointed each other and worn red or unwashed clothes, they go home in a carriage or on foot, have a wash, sip water and begin to sleep without a word. Next morn they take again during the Vaisvadeva.

The BaudhG. Parisista⁽¹⁾ describes the rite quite differently. Here the husband, after the Brahmana-bhojana and Svasti-vacana, worships the fire and offers oblations. Aja oblations are offered to Svistakrt. Then the husband and the wife partake the rice which is offered to Savitr. Whatever they desire to obtain, they contemplate at that time. According to Pasupatipaddhai, the husband should, after his morning duties, make his wife sit to his right, and touch her heart with his hand stretched over her right shoulder and murmur; "Om. May Pusan and Savitr make me fortunate; Rudra and Tvastri make me fit for a mighty sport. May Tvastri award me handsomeness and Vaisvanara lustre. Om. Award pregnancy Sinivali, etc.". Then he begins the intercourse. If after the performance of the rite in the above-mentioned manner the wife does not become pregnant, the husband, during the next Rtu period of the wife, unearths the root of a white-flowered Kantikari and keeps it in some secret place. On the day of the Rtu-snana the husband and the wife fast. After nightfall the wife, having worn unwashed clothes, sipped water, observed all other auspicious acaras, sits to the left of her husband

(1) II, 2, p. 236-37.

with her face towards the East. He pounds the above-mentioned root with sprinkled water and sprinkles it into the right nostril of the wife. Having eaten to their fill, they have intercourse in the manner mentioned above. According to the Hiranyakesi School,⁽¹⁾ the husband and the wife should, after their morning duties, sip water. While the husband performs the preliminary rites the wife adorns herself with clothes,⁽²⁾ ornaments and flower-wreaths, anoints and embalms herself, makes the mouth scented with the chewing of betel, etc. She should become leaner by means of Three Nights' observance or inadequate meals. Before going to bed, she should be addressed by an honest sincere Brahmana. The husband should approach her with the following Mantras: "May Visnu make your womb ready, etc."; "Award pregnancy, Sinivali, etc."; "This golden Arani, etc."; "As the earth is pregnant with Agni, etc."; "Whose seed you accept in your womb, etc."; "May an embryo be found in your womb, etc."; "I perform the Prajapatya, etc."; "The immense lot of which seed, etc.". They should keep the

(1) The Grhya Sutra does not deal with the subject. But both the Paddhati, Sa, skrapaddhati of Bhaskara Sastri, p.40 f, Samskaratnamala of Bhatta Gopinath Diksita, p.649 ff, deal with the Ritual.

(2) According to Gopinatha, she should wear unwashed clothes

light burning. The wife should lie on the left side of the husband. The husband begins the intercourse with the Mantra "I unite our names, our hearts, our skins, with cords of desire so that we can never be separated". He kisses her with the Mantra: "The mutual fondness of the Cakravakas noted (to be caused by means of piteous cries) from the rivers, which unites the gods as well as the Gandharvas - may that make us (also) mutually fond". While pouring seed he utters the Mantra: "Like Prajapati, the best sprinkler, I pour seed; have a child with heroic deeds". He should emit seed with the successive utterance of Bhuh, Bhuvah, Svah, at the beginning of the above Mantra. While uttering the Mantra he should address the wife adding the particle "Da" after her name (e.g. if her name is "Priti", she should be addressed "Pritide". After the intercourse, the wife is not required to wash herself, though the husband should.

According to some authorities (mentioned in the Samskararatnamala) if the husband and the wife desire to have a daughter, no Mantras should be uttered during the intercourse.

Excepting at the Rtu period, no intercourse is permitted; on the wife's express intention, the husband should, however, have intercourse with her.

According to Bhaskara, if the wife menstruates for the first time in an inauspicious month, day, Tithi, etc. the Santi rite should be performed before observing the

Garbhadhana rite. Bhatta Gopinatha says that in this case the wife should not observe the auspicious acaras, as the chewing of betels, etc; they should wait for the next month for the performance of the Garbhadhana. If the same case occurs even in the 3rd month, elaborate santi rite should be performed and the Garbhadhana should no longer be delayed. Gopinatha mentions some Authorities who allow the Garbhadhana to be performed even in the 1st or the 2nd month after the performance of the Santi rite beforehand.

If the wife does not become pregnant after the Garbhadhana rite has been duly performed, the rites known as Narayana Bali and Naga Bali should be performed. ⁽¹⁾ The former is for averting the evil influence of the demons; the second is for being relieved of the sin incurred by killing a serpent or serpents in the previous birth. On the day chosen for the performance of the Naga Bali, both the husband and the wife, with the things necessary for the performance of the rite, go to a holy place, wear clean garments, make a serpent of the powder of rice, sesamum, etc., place it on a winnowing bask and utter the propitiatory Mantras.

The Samskararathnamala also mentions the gift of a gold cow and the hearing of the Harivamsha for removing the barrenness of the wife.

(1) For the rite, see Samskarapaddhati, p.42 f; Samskararathnamala, p.696 f.

According to the ManGS. (1) and the VarGS., (2) the wife and the husband should disjoin the knot of the skirts (of the clothes) and lay themselves on the bed. Approaching each other they mutter the following Mantras: "With my mind I see you," "Prajapati! offer me a son," etc. (4) and "I produce children in the earth", etc. (5). According to Astavakra, ~~ManGS.~~ on ManG he touches her private part with the Mantra: "Karat, etc." (6). With "Janani, etc.", he begins; with "Brhat, etc.", he finishes. In this wise they approach each other in each Rtu.

(1) MGS., Baroda Ed., p.76 (2) ~~VarahaGS., p.21.~~

(2) VarahaGS., p.21.

(3) AV., 183. 1-2.

(4) TaitSamh., 3.8.4.2.

(5) The ManGS. changes the order of the verse.

(6) Cf. BhargS.

(1)

Now, the Samavedic Schools. According to Gobhila, the husband touches the organ, of the wife with his right hand with the Mantras, "May Visnu make your womb ready", etc, and "Award an embryo, Sinivali", etc. Tarkalankara⁽²⁾ in his commentary says that as the Mantras have been separately mentioned, the husband should touch twice. Raghunandana⁽³⁾ in his Samskaratattva, as opposed to Bhavadeva Bhatta,⁽⁴⁾ says that the husband should touch the organ after he has uttered the Mantras. Tarkalankara, however, discards the view. According to him, the utterance of the Mantras and the touch are simultaneous. Then the intercourse is to follow.

Khadira, however, says that the husband should touch the organ with the Mantra "May Visnu make yourwomb ready, etc and have the intercourse with the Mantra, "Award pregnancy, Sinivali, etc."

(1) GobhG.Sutra, 2, 5, 8; 1, 4, 15; Bhavadeva's Paddhati, p.106; Raghunandana's Samskaratattva, p.907. Bireswara's Paddhati (p) says nothing in addition to Gobhila. Jainiri is silent on the subject.

(2) Bib.Ind., p.363.

(3) p.909.

(4) Paddhati, p.106.

Bhavadeva in his Paddhati says that after nightfall an oblation is to be offered to Surya first of all, and then, the Mantras as mentioned above are to be uttered. The husband stands behind the wife who sits with her face towards the East. While uttering the Mantras, the husband should stretch his right hand from behind on the right shoulder of the wife and touch the organ of the wife with it. Then he touches the navel of the wife with a piece of gold and murmurs: "Om. Be the mother of excellent long-living children; May you, O all-blessed one, be the nourisher of the embryo without difficulty. O one dedicated to vows! give birth to a long-living son, prolonger of the race". Then a woman with husband and sons living should give the wife Pancagarya sanctified with the above-mentioned Mantras. Then the husband should have the intercourse.

It does not seem necessary that the wives who have established granta fires need observe the domestic New and Full Moon Sacrifices separately, ⁽¹⁾ because they agree closely in deity and other details with those of the granta, the only difference that as offerings ~~paps~~ are substituted for cakes and the offerings to Indra or Mahendra entirely disappear. It is

(1) Cf. BaudhGSS., IV, 9,1, p.336.

also distinctly clear that much importance cannot be attached to these rites as they have not been mentioned at all by a good many Grhya Authorities, Bharadvaja, Langeksi (Kathaka), Baudhayana, Jaimini, Sankhayana, etc. ManGS. ⁽¹⁾ and AsvGS. ⁽²⁾ simply mention them in names.

On each New and Full Moon night they perform these sacrifices together with their husband. They are required to bathe and eat the fast-day food in the afternoon. ⁽³⁾ They prepare a Sthalipaka from which the husband offers oblations to the various deities. Then they should, according to Paraskara, ⁽⁴⁾ offer the Bali outside the house to the Wife, to Man, Age, and the black-toothed white one, the Lord of bad women and those who, dwelling in the village or the forest, allure their offerings. They then pray for Welfare and offspring. They sleep that night on the ground, according to the Commentator on Gobhila, ⁽⁵⁾ they may sleep on the self-strewn grass (svastara), too. They together with the sacrifice are expected to, the Chief Wife must, pass that night with

(1) ~~A~~ II, 3, 3

(2) 1, 10, 5

(3) DrahGS., II, 1, 4; GobhGS., 1, 5, 26, p. 219

(4) ParGS., 1, 12, 4, p. 130, Bom. Ed.; Karka, op. cit. 1. 23; Jayaram p. 131, 1. 6 f; Harihara, op. cit., 1. 37 f; Gadadhara, p. 134, 1.

(5) GobhGS., 1, 6, 5, p. 223, 1. 5 f.

mutual entertainment with tales or with other discourses.
They commit nothing impure at that night.

If the husband is on a journey, the chief wife acts as
his substitute. ⁽¹⁾

With regard to the seasonal Sacrifices, the ManGS. ⁽²⁾
in failure of the chief wife and the sacrificer even a Sudra
wife is entitled to offer the morning and evening oblations
to Serpents in course of the daily observance of the Sravana
Sacrifice up till the Agrahayanesti. So there is no doubt
that all other wives are entitled to offer the same in failure
of the chief wife. As all the women of the household are
allowed to participate in the rite of descending from the
bedstead, ⁽³⁾ there is no doubt that all the wives join in it
they should, with their children on their lap or by their side
sit in accordance with their seniority of the time of Marriage,
one after another next to the chief wife.

(1) GobhGS., I, 6, 9, p. 225.

(2) ManGS., II, 16, p. 192; particularly, Astavakra on the same.
Cf. BhargGS., II, 1, p. 32.

(3) Harihara on ParGS., III, 2, p. 321, 1.5 "Atra strinam api
Mantrapathah", etc.

Now, Wives in general in the Aurdhadahika rites. So far as the purificatory rites are concerned, the same rites are performed for each of them without any distinction whatsoever. If the pregnant wife dies, she should be, first of all, sprinkled with water mixed with cow's urine. When the dead body has been removed to the crematorium, the husband cuts open the child from the left side of her womb; if the child is still alive, he gives it the breast of its mother along with the prayer that the breast may be exhaustless, spring of pleasure, wealth-giver, etc.,⁽¹⁾ and puts it in front of the dead mother. He then tries to reverse the opened womb to its normal position, at least, to make it look as though no operation has been made; anoints it with cum mixed with sacrificial Ghee; and bathes her with water mixed with mud, ashes, Kusa and cow's urine. She is now wrapped up

(1) For the Mantra: Av., 7, 10, 1; VajSamh., 33, 5; MaitSamh., IV, 94, etc.

with new clothes and cremated. ⁽¹⁾ Kesavasyamin in his *Baudha*
Baudhayana ⁽²⁾ says that when the husband sees the child
 still alive, he should offer a sacrifice there with the prayer
 expressive of his pleasure to get the child alive, bathe it and
 carry it home; then fourteen offerings are made and then she
 cremated in accordance with the usual rites. The *Karmakenda-*
pradipa ⁽³⁾ also quotes the opinion that herein the wife should
 be laid with her head towards the South, the left side of her
 belly measuring four fingers, from the navel should be operated.
 If the child be dead, it should be washed and buried. The
 operated part should be sewn with a thread, and anointed with
 Ghee. Then after due offerings and gifts, she should be
 cremated.

(1) For these facts: Saunaka, as quoted in *Madanaratna*,
Karmakendapradipa, F.410a, 1.4 f. Also cf. *Grhyakarika* (Renuka)
 and *Baudhayana*, as quoted herein; Narayana Bhatta's *Antyestika-*
riya, F.213a, 1.9 f.

(2) F. 161-62. According to him, if the child be living till the 8th day,
 then, another sacrifice should be offered on the 8th day in which
 which cows, landed property, sesamum, gold, etc. should be
 given in gift.

(3) *Op.cit.* 1.7 f.

If the wife dies after child-birth, or during her course she should be bathed with water mixed with Pancagavya, accord (1) to the Karmakandapradipa, hundred times, covered with a ne cloth and cremated in accordance with the usual rites. (2) According to Vrdhasatatapa, (3) no samakaras and such other rites should be performed for a menstruating woman; she should be bathed and cremated after three nights (most probably, after away of the Impurity caused by menstruation). Gadadhara in Kalasara, (5) thinks the cremation, either on the same day or after the passing away of the Aśuca (Impurity), is optional i.e. it depends upon the intention of the chief mourner; preference, however, is given to cremation after the Aśuca. If she dies in a foreign country and as a consequence, the above-mentioned rites are not performed, her bones are to be collected and purified with Pancagavya bathing and ceremony burnt again. (7)

(1) F. 409, b, 1.1; cf. Narayana Bhatta, op.cit., F.212 b., 1.

(2) Karmakandapradipa, F.409a, 1.14; 409 b, 1.1. According to the Baudhayanaśrautāsana (F.162) the water should be mixed with cow's urine.

(3) As quoted in Karmakandapradipa, F.409, 1.4-5.

(4)

(5) p.123.

(6) The Madanaratna thinks cremation within the Period of Impurity should take place in emergency cases; KarmaKP., F.4

2.6 f.

(7) According to Devayajnika, as quoted in KarmaKP., F.409b, 1

If the wife of a Samavedin dies be she the eldest one or any other, - she should be cremated with her face downwards. During the collection of her bones, the sprinkling and such other rites should be done with water from an earthen water-vessel. (2) According to the Asvalayana school a vessel should be marked as feminine with the sex marks made prominent. (3)

On the sraddha days the wives should not have their hair dishevelled, should not cry, laugh or talk for nothing. (4)

As the eating of the Pinda is a Patnisamskara, all the wives are entitled to partake of the cake or cakes; if there are six, they partake of the middle two. (5) According to

(1) KarmakP., F.399 C, Chandoganam strimerane visesah, etc.

(2) JainGS., II, 5, p.30, 1.20-21; 31, 1.1.

(3) AsvGK., 1, 5, 4, p.320, Bom.Ed.

(4) Sraddhamanjari, p.1.

(5) Sraddhamanjari, p.39;

Sraddhutattva, p.200

Sraddhasutrakandika, ParGS., Bom.Ed., p.484, 1.34; 485, 1.4.

Manu, Nir.Ed., p.126, Sl.262; according to Kulluka, however, only the eldest wife should eat it. KhaGS., III, 5, 30, p.111.

(Astaka). MantraBrahmana, II, 3, 14.

Chagaleya, as quoted in the Sraddhamanjari, the cake should be divided into as many portions as there are wives and each wife should be given a portion. According to the Prayogapeijata, if six cakes have been offered in the Sraddha and the sacrificer has two offered, each wife should be given one cake. If there are a good many wives, a selection should be made in accordance with qualities, age and period (most probably, of menstruation). Or, each of them may be given one cake at the end of each Sraddha. According to the Mayukha, the eating of the middle cake is only a Kamya rite, and not Nitya. A wife who does not menstruate any more, or is pregnant, or is menstruating⁽¹⁾ or sick, or is afflicted (with some mishap), or is barren, should not eat the Pinda. According to Apastamba, an ill-disposed or evil-hearted wife should also be avoided.⁽²⁾ If the wives are not desirous of having children they may not eat the cake.⁽³⁾

(1) Candrika, p.402, sankhalikhita quoted.

(2) Ap., as quoted in Sraddhakanda in Smrticandrika, p.403.

(3) Cf. the Sraddhakanda in Smrticandrika, p.402, where various Authorities have been quoted with reference to this. Also see GobhG.Parisista, p.125 "Putrakama". JainGS., II, 3, p.29, 1.9 (in all the Sraddhas).

As the first wife and the husband raise up the fires and are really the protectors of them, the husband is not ~~entitled~~ entitled to give up the fires on the death of any other wife than that of the first. In case of the death of the latter an Ahitagni is to cremate her with fire kindled from a new fire-drill or produced from the either half of a jar heated on the sranta fires. (1) The husband is to relinquish the fi as he offers these to her in her death. The second wife (and naturally the third wife and the following) must not be offer the sacred fires in death; the husband is not entitled to relinquish the Agnihotra out of fascination (Kama: lust?) for her in which case he would be considered as the relinquisher the Brahman. (2)

(1) JaimGS., II, 5, p.30 of Caland's Edition; for Comm., op. cit. p.66.

(2) Katyayana Chandogaparisishta, Ch. XX, p.334.

Miserable indeed is the position of a Sudra wife from the religious point of view. From the beginning the Arya-Sudra marriage seems to be a matter of accident⁽¹⁾ and sometimes, most probably, of expediency,⁽²⁾ on the part of the husband and as such the Sudra wife seems to have deserved nothing more than a few privileges from the Arya husband; at least she has no claims in religious matters.⁽³⁾

(1) The custom of giving slaves as presents to princes (RV. VI 19,36) and priests (as sacrificial fee), ritualistic recognition of Arya Sudra Union (TaitSamh., VII, 4, 19, 2 .e; VajSamh., XXIII, 30, 31), employment of Sudras as Anucaris and Parivestris (SatBr XI, 2, 7, 4; Kaushpar 11, 1, slave-concubinage, (cf. AV., 22, 6; XII, 3, 13; 4, 9) etc. helped many Sudras to rise to the favour of Aryan Masters, so much so, that most probably - not infrequently they married them. Several Sutrakaras make provision for one Sudra wife of one belonging to the higher castes (e.g. ParGS., 1, 4, 10). Cf. Vasistha, 1, 25, and for his own view, the following Sutras.

(2) It seems the King married the Palagati for political purposes.

(3) Manu III, 18; Visnu XXVI, 5. For the legal incapacity of his children: BaudhDhS., II, 2, 3, etc.

It is definitely stated by Manu ⁽¹⁾ that she can never be the first wife of an Aryan. Even though married, she simply serves to lead the family of the husband to degradation and the progeny to the status of Sudras; a Brahmana is strictly forbidden either to cohabit with or have a child by her. ⁽²⁾ The sacrifices offered by her husband are not acceptable to gods. ⁽³⁾ If he enters her bed immediately after taking a funeral feast, his forefathers will suffer from lying in her impurities for a month. ⁽⁴⁾ The Palegati cannot participate in any rite in the politico-religious ceremonies as she is a

(1) III, 14.

(2) op.cit., 15-17; also 12. Vishnu XXVI, 6; VasDhS., 1, 27.

(3) VasDhS., XIV, 11.

(4) GaudDhS., XV, 22.

Sudra by birth. (1) A Sudra wife of one belonging to one of higher castes is not entitled to churn the fire. (2) The only instance where a Sudra wife is allowed to act as a substitute in a rite is the Sravana Sacrifice, where in failure of the chief wife and the sacrificer and all other wives she may offer the daily oblations to Snakes. But the rule is by no means universal as it is found only in the ManuS. (3) and in no other Authority.

In spite of all these religious incapacibilities, the Sudra woman considers herself most fortunate to have an Aryan husband; the TaitSamh. (4) says in this case she does not care for wealth or prosperity.

It is sure that in religious matters, and therefore in secular matters, too, a certain number of women were compelled to lose many rights. There is no doubt, Polygamy to a ^{certain} extent helps the deterioration in the position of women. This way, however, counterbalanced by Polyandry which has been

(1) SatBra., XIII, 2, 6, 7; V, 3, 4, 11.

(2) Karmapadipa, I, 8, p. 115.

(3) II, 16, p. 192; particularly, the Scholiast.

(4) VII, 4, 19.

known in ancient, as in a lesser form in modern, ⁽¹⁾ India.

Aurel Mayr ⁽²⁾ gives us certain reasons, from the successful point of view, to believe that Polyandry existed in ancient India. There are other reasons, too, to believe in its ~~actual~~ existence. The ancient Seers would never have mentioned ~~of~~ a common wife of the Maruts and of the Asvins if Polyandry were unknown or discarded in the Society. ⁽³⁾ The Atharvavedic verses ⁽⁴⁾ saying that a woman even after having had ten former (Purva) husbands, can still marry more, cannot but refer to Polyandry. The case of Draupadi in the Mahabharata is well-known; and the great epic asserts this much, that having many husbands is a desirable qualification for women. ⁽⁵⁾ In support

(1) Westmarck, Short History of Marriage, Chap.X; History of Marriage, p.252-55.

(2) Das Indische Erbrecht, p.73 ff; 110.

(3) Rodasi and Surya. AV. 1,167,4-5; the express reading of the RV. with reference to Rodasi, is "Sadharani Patni", "Common Wife".

(4) V. 17, 8-9.

(5) 1. 202. 8. Ipsitas ca gunah strinam ekasya yahubhartrta

of Draupadi's polendrous marriage it cites the cases of Jatili Gautami, Varksi, etc. Gautami married seven Hsis; Marisa (1) married ten Havirdhanas and her son Daksa is known as the son of ten fathers. (2) Vali and Sugriva are born of two husbands living at the same time. (3) The former in their turn married Tara in common. (4) Apastamba (5) says the daughter given to the family of her husband though it is, in his time forbidden. (6) He, most probably, refers to the TaitSamh., which says the daughter is given to the family. Brhaspati (7) also mentions that the delivery of a marriageable damsel to a family is found in other countries (than his own). The Puranas also know about it.

(1) op.cit. 1, 196, 7266; cf. Visnupurana, 1, 15.

(2) op.cit. 1, 33, 3130; Harivamsa, V, 66 f.

(3) Ramayana, VII, 42.

(4) op.cit. IV (Kiskindhya: Varavakyam) Padmapurana, IV, 112; 146-143.

(5) Dhs., II, 10, 27, 3.

(6) VI. 1, 6, 5.

(7) Dhs., XXVII, 20.

(8) Brahma, 15, 48; 54; Matsya, 44, 66-70; Brahmanda, III, 71, e

The Kunala Jataka (Jat.No.536) mentions that Princess Kanha had five husbands at a time, all of whom she selected in a svaryanvara assembly.

As the polygamous husband observes religious rites with wife, the polyandrous wife observes them with the eldest husband. The same reasons we have seen in the case of a polygamous husband in connection with the first wife would apply here, too. Draupadi had once to gaze at the Hall because she was more fond of Arjuna than her eldest husband, Yudisthira. Polyandry as well as Polygamy rendered, as even now render in lesser degree, a certain number of women as well as men deprived of various religious rights. These twin usages seem to have counterbalanced the effects of each other on the Society, and consequently, on the position of women ~~as well~~ as men and, at least, no emphasis can be laid on Polygamy as leading to the deterioration in the position without any counteraction.

In Vedic Ritual the position of a widow is no more miserable than that of a widower. Due to the absence of the Equal Half, the other half becomes useless - in religious matters as well as in worldly affairs - and what the surviving Half can best do is to pass away the remaining days of life in absolute Brahmacharya: if she or he cannot observe the ideal, they can do what they think best, the ways for either of them is no more blocked for one than for the other.

The extreme necessity of having children who keep the ancestors living in the other world compels the widower sometimes to marry again. The widow, too, can marry again if she likes to do so; but if she likes to keep up the memory of her husband and at the same time have children, she may have children by taking recourse to Niyoga. The Niyoga is evident Vedic. The RV.⁽¹⁾ knows it and Manu's statement⁽²⁾ that the revealed texts differ as to whom the son begotten ~~should~~ should belong to, the begetter or the possessor of the soil, shows that Niyoga must have been sanctioned by the Revealed Texts. The exactly similar statements in Vasistha,⁽³⁾ Apastamb

(1) X, 40,2; Nirukta 3.15; Durgacharya on the same.

(2) IX, 52, NS.Ed., p.345; for Manu's own direction in case of Srutidvaidhas, cf. II, 10 and 14.

(3) XVII, 6-9, 63-64.

(5) II, 13, 6-7.

and Gautama⁽¹⁾ Dharma Sūtras confirm that during the Sūtra period this dispute of the Śrutis is a universally recognised fact which again shows that the Niyoga must have been even then a very old custom. Yaśodhara⁽²⁾ also in his commentary on Vātsāyana mentions that the eldest sister-in-law is very often sexually enjoyed by her brothers-in-law: this also seems to refer to Niyoga. This Niyoga is, however, an Āpaddharma and after having two children, ~~XXXXXXXXXXXX~~, she cannot any more call in the person appointed for sexual purpose. It seems that as a rule the Devara is to be appointed for the purpose failing whom others may be appointed.

If she feels it is impossible for her to be satisfied with the Niyoga, she may marry again. It is very difficult to say whether the RV. X. 18. 8 refers to widow-marriage or no

(1) XVIII, 9-14.

(2) Vāt., Chap. 23, p. 262, 1.8, "Jyesthabhāryā vahudevarakā";
Comm., op.cit., p. 263, 1.7-8 (Nirṇayasāgar edition, 1891).

Hillebrandt's theory⁽¹⁾ that this verse does not apply to the Funeral Ceremony at all is untenable. According to him this verse could ~~originally~~ originally be used only for summoning the queen to remove herself from the side of the dead and for no other purpose at all. And it is no little wonder that Lanner Delbruck⁽³⁾ and Jolly⁽⁴⁾ have noted his view. Hillebrandt frames his theory on the evidence of Sans. according to which of the four Utthapini verses to be employed for raising the queen this verse in question is to be applied as the first one. But he ignores the fact that the verse appears throughout the Vedic Literature, AV., TaitAr., and Grhyasutras in connection with the Funeral ceremony. The Authority of these Texts cannot by any means be denied. These Authorities unanimously say that the verse is to be applied during the Funeral ceremony. Moreover it carries no sense that in the Purusamedha, the wife, who lies by the side of the dead man, should be addressed thus: "You have become the wife of him who grasps thy hand and is willing

(1) ZOMG., 40, 708; cf. Ritualliteratur, p. 153.

(2) Sanskrit Reader, Boston, 1888, p. 385.

(3) Die Ind. Verwandschaftsnamen, p. 175.

(4) Recht and Sitte, p. 71.

to marry thee". (1) The King has already married her and there is absolutely no reason why he should be willing to marry her again. Again, the remaining Utthapini verses mentioned by Sankhayana do not seem to have any specific connection with the Purusamedha. RV. X, 85, 21-22 are famous verses in which Gandharva Visvavasu has been spoken of. Throughout the Vedic Literature they appear in connection with the marriage Ritual. RV. X. 53.8 has been brought in here, it seems, simply because of the words uttisthata. It seems almost certain that these four utthapinyas have been named so by Sankhayana because all of them have ut or uta connected with them. Hillebrandt finds confirmation of his hypothesis in the verse AV. XVIII, 3, 1-4, which, he thinks, can only be taken in connection with the Purusamedha Sacrifice. But Sankhayana himself, on whose authority he has to base his arguments, takes only the second verse in connection with it. In explaining these verses he thinks Jivaloka in the first verse means Patiloka, Gopati Patiloka and so on. These forced arguments lead nowhere. There is no doubt that the verse is used in connection with the Funeral

(1) Cf. Hillebrandt's translation "Der sich dir vermählte und dich begehrt (freite), hier deines Gatten Gattinnenschaft hast du erreicht (d.h. seine Gattin bist du geworden)."

ceremony; but the real difficulty lies in deciding about the true interpretation of the verse. Sayana himself gives different interpretations in different places. In interpreting the verse in the RV. (1) and AV. (2) Sayana interprets the 2nd line of the verse with reference to the first husband while he explains the same verse in the TaitAr. (3) in exactly the opposite sense, i.e. with reference to the second husband. Most probably Sayana could not help this inconsistency as he had to care for the Ritual of the particular Vedic Schools he was dealing with. Sayana does not give us the Grammar for his interpreting the words "Abhi sam babhutha" as "abhimukhyena samyak prapnuhi"; his Grammar is, however, quite right in accordance with Panini and the Siddhantaakumudikara. (5) The root "Bhu", (6) a curadiganiya root, in the sense of Prapti is also known to the Grammarians. Modern Authorities have likewise differed in

(1) X. 18. 8.

(2) XVIII, 3, 1.

(3) VI, 1.

(4) III, 4, 6 "Chandasī Lunānlitah".

(5) Cf. Balamanorama, Uttarardha, p.724 "Dhatvarthanam, etc

(6) Balamanorama, Uttarardha, p.300; Dhatupradipah, p.146.

The verb, when causative, becomes Atmanepadi; otherwise it is parasmaipadi.

opinion. Amongst those who think the verse refers to the first husband are Roth, (1) Max Muller, (2) Weber, (3) Geldner (4) and Monier Williams. (5) Whitney, (6) Galand, (7) Ludwig (8) and Macdonell, (9) interpret the verse in connection with the second husband. According to these latter Authorities, therefore, the verse sanctions widow-marriage. Some of the ~~modern~~ Mediaeval

(1) ZDMG., VIII, Die Todtenbestattung indischen Alterthum.

(2) ZDMG., Bd. 9, 1895, p. vi.

(3) Sitzungsber der Berliner Akademie, 1896, p. 255.

(4) In A. Bertholet's Religions - geschichte und Lesebuch, Tübingen, 1903, p. 136.

(5) Brahmanism and Hinduism, p. 280.

(6) "The Vedic Doctrine of a Future Life" - Oriental and Linguistic Studies, New York, 1873, p. 53; again, in his Trans. the AV., HUS, vol. 8, p. 849. He thinks the widow is to be remarried immediately after the misfortune befalls her.

(7) Die Altind. Todtengebräuche, p. 44.

(8) Der RV., Bd. V, p. 525.

(9) History of Sanskrit Literature, p. 126; cf. Mac.-Keith, Vedic Index, vol. I, p. 477. Macdonell thinks that the brother-in-law becomes the new husband.

Authorities⁽¹⁾ have, no doubt, employed the verse as the prescribed Text for widow-burning in which case it can by no means refer to the second husband, but a reasonable doubt gains ground to see that none of the ancient authorities employ it for the same purpose. According to the former, "Ud Iṣṣa" refers to the raising up of the wife on the Funeral pyre and the "Jivaloka" then, according to them, must mean some part in Heaven. But this idea seems to be a later development and is by no means universal. All the ancient Authorities unanimously use it to take the wife out of the Funeral pyre wherein she lays by the side of her dead husband, which is in strict accordance with the meaning of the 1st line of the verse. Asvalayana, as commented upon by Haradatta and Narayana, says that the brother-in-law should be her second husband. According to Baudhayana Apastamba and Hiranyakesin, a Patistha or Patihita should raise her up with her left hand; this Patihita or Patithiya seems to be the same as Asvalayana's Patithiya and, therefore, the brother-in-law is to raise her, and seems to be her second husband. As the word Didhisu, which means "Wooer", occurs in the verse, we are led to think that the verse was originally

(1) Kṛṣṇa Dikṣit, Aurdhvadehikaprayera, MS. 1270a, Egg., IOL F.96 b, "Ud iṣṣa iti dvabhyam mantrebhyaṃ utthapayet", Bhaṭṭa Harihara (BhaGS.), Antyestipaddhati, MS. 674, Egg. p.1 IOL, F.11 b "Ud iṣṣa devareḥ siṣyo va kare dhrtva utthapayet", etc.

uttered by a Patithiya, Patihita or Patistha only who raised her up from the funeral pyre and subsequently married her.

Vasistha, ⁽¹⁾ Parasara ⁽²⁾ and Manu, ⁽³⁾ however, recognise the widow-marriage, not necessarily with the brother-in-law, but with others also.

Widow-burning is not Vedic. Colebrooke ⁽⁴⁾ thought the RV. X. 18. 7 refers to widow-burning, but his view is untenable for two reasons. Firstly, because the reading that he follows has not been traced, ⁽⁵⁾ and secondly, because the verse, according to all the Authorities, ⁽⁶⁾ is applicable only in the Santikarma, which is observed on the tenth day after the Funeral ceremony and not in the Funeral ceremony at all. The

(1) XVII, 20: "Mrte va".

(2)

(3)

(4) Miscellaneous Essays, modern, 1872, I, 114 ff.

(5) Wilson, J.R.A.S., XVI, 1856, 201 ff. F.Hall, op.cit., No. 1867, 1, 183 ff.

(6)

(6) AsvGS., IV, 6, 8. Along with the utterance of this verse the chief mourner looks at them when they put on collyrium to their eyes. As to difference in the manner of salving the eyes, compare Garga Narayana and Haradattacarya. Bauddh. Pitamedhasutra, 1, 21 p. 409. AV., XII, 2, 5; KausSS., 72, 11; Brhaddevata, VII, 12. For references to Bharadvaja, etc., see Caland's Die alt. Todtengerbranche, p. 113 f, and 123 f.

first line of RV. X.18.8 most probably refers to some relic of the widow-burning,⁽¹⁾ but nevertheless shows that widow-burning is at the time of the composition of the verse forbidden. Baudhāyana says the wife should lie down to the left side of the corpse. Āśvalāyana recommends that she should be placed near the head of the corpse on the north side. But it must be a matter of ritualistic observance pure and simple as irrespective of the verse RV. X.18.8 we see that in a subsequent Mantra⁽²⁾ the wife of a Brāhmaṇa is asked to bring away a bit of gold, the wife of a Kṣatriya the bow, and the wife of a Vaiśya the jewel which is offered along with the corpse of a Brāhmaṇa, Kṣatriya or Vaiśya respectively. Whitney⁽³⁾ seems to be right in his comment on AV. 18.3.3, that the verse refers to some rescue of a young wife from Self-immolation. The Rgvidhāna⁽⁴⁾ says the

(1) Cf. Schrader, Prehistoric Antiquities, p.390-91; Reallexicon, etc., p.958.

(2) Suvarṇam hastād ādadānā, etc. Cf. Sāyane on the same.

(3) H.O.S., vol.8, p.849.

(4) III, 8, 4.

brother-in-law should dissuade the sister-in-law from ascending on the funeral pyre of the dead husband. The A-Recension of the Brhaddevatā⁽¹⁾ that with the above-mentioned verse the wife ascends the funeral pyre and the younger brother dissuades her from burning herself to death. ~~Śāṅkhyaśāstra~~

- Even at the later times widow-burning has been sanctioned as an alternative course to be followed by those who are afraid of widowhood.⁽²⁾ Preference is always given to Brahmacharya. Manu is absolutely silent about widow-burning and recommends Brahmacharya as the highest duty of widows.⁽³⁾ Viṣṇu, mentioning of the Brahmacharya before Anvārahana, shows that he prefers the former to the latter.⁽⁴⁾ The prohibition that the Brāhmaṇa wives should not go in Sahamānana shows that widow-burning is never considered as a commendable thing. Owing to oppression

(1) VII, 13-15. The B-Recension, however, adds the widow-burning is optional in the case of other castes than the Brāhmaṇas while the burning of Brāhmaṇa widows is absolutely forbidden.

(2) Vaidhavyabhayaṇḍitā; cf. the Mantras she utters.

(3) Ch. V. 157 ff.

(4) Ch. XXV, Sūtra 14.

Pregnant widows and mothers of small children are not allowed to go in Sahamānana.

of the invaders to the wives of the conquered Kings, the Rajp observed Jaharavrata and burnt themselves to death. It seems for some reason or other the widow-burning was sometimes taken recourse to by the Kṣatriyas. Their examples were followed sometimes by the people in general. The other reason seems to be that some widows, at the moment of their deepest grief, could not think they would be able to live without their husbands and took recourse to Self-immolation. Their examples, considered as noble, were sometimes followed. But the Authorities in general could not consider this temporary insanity of mind as wise and have not naturally recommended it. Brāhmacarya is the highest Dharma for the widower as well as for the widow. Just as the widow is considered Vidhavā after her husband's death, the widower is also considered Vidhavā after the death of his wife. Prajāpati⁽¹⁾ clearly brings out this fact when he says a widower does not really become a Vidhavā if he has sons of excellent behaviour, versed in the Śruti, etc. Equally unfortunate is the lot of the widower as well as of the widow. It is the losing of the equal half of life that renders either of them equally unfit for religious observances unless otherwise prescribed. Prajāpati says a man having no son and wife is censured in all religious affairs.⁽²⁾ A widower is not

(1)

(2) Aprajo mṛtapatnīka sarvakarmasu garhitah, Śl.77.

not entitled to be entertained in the Śrāddha ceremony just as the widow is not entitled to cook food for ancestors during the Śrāddha. (1)

In Vedic Ritual the rights of the widower and the widow are perfectly counterbalanced. The surviving half performs the funeral and śrāddha ceremonies for the departed half - provided they have no children. (2) If both of them die without having any children, only the annual Ekoddiṣṭa is performed for either of them. (3) Even though they may have children, either of them (4) is to offer Tarpana (water-libations) to the departed one.

(1) PāRGs., p.437, 1.8,9; R̥g̥yāsūtra and Jābāla quoted in the Śrāddhasūtrakandikā. Op.cit., p.442, 8 f.

(2) Śrāddhasūtrakandikā, PāRGs., Bom.Ed., p.462, 1.18. Śrāddhakāṇḍa in Smṛticandrikā, p.9, "Maivam, etc.". Śrāddhamayūkha, p.20; also p.24 "Aputra putravat patnī putrakāryam samācaret, etc." see particularly, 1.30 f. Śrāddhaviveka, F.22 b, "Urddhayaś tu etc."; Śrāddhakriyākāṇḍikā, p.456, 1.7 f; also p.459, 1.18 f, "Bhāryāpindaṁ patiḥ kuryad bhārtre bhāryā tathaiva ca, etc."; also p.462, 1.17 and p.464, 1.8. Śrāddhamañjarī, p.110, "Patniśrāddhe tu, etc.". Karmakāṇḍapradīpa, F.425 b "Sarvabandhuvihiṇasya, etc."; etc.etc.

(3) Śrāddhamayūkha, p.25, "Śapindikarenād ūrdhvaṁ, etc.". Śrāddhakriyākāṇḍikā, p.462, "Iti mārkaṇḍyaputane aputrapuṁsava aputrastrīnam, etc."

(4) Śrāddhakriyākāṇḍikā, p.456, 1.14. Cf. Śrāddhamañjarī, p.117, 1. , "Aputrasya Vidhavā patnī, etc." Śrāddhātattva, p.8 1.4.

Either of them surviving, she or he performs the ancestral rite to appease the ancestors. The rights of the widow are by no means curtailed as she offers Śrāddha to all the sides, her husband's as well as her parents⁽¹⁾ just as the widower does the Pitr̥s, too, are six in number as usual in Śrāddhas unless the Śrāddha is an Ekoddāṣṭa one. She also performs four Parvāṇa śrāddhas in the sacred places or on the Mahālaya, etc. and herein, too, she worships the Ancestors of all sides.⁽²⁾ Just as in the case of the widower, all the Male ancestors are worshipped as accompanied with their wives; if any of the ancestors has one half still ~~living~~ surviving, she does not reckon the other half as Ancestor (Pitr̥), but worships the immediately preceding three as such (Pitr̥s) along with their wives. The Prayoga that she follows is exactly the same as the widower does.⁽³⁾ She is not debarred even from performing the Vṛddhiśrāddha⁽⁴⁾ which is full of limitations and exceptions so far as the Adhikāris are concerned.

(1) Śrāddhamañjarī, p.115, "Svabhartṛprebhṛttribhyaḥ, etc."

(2) Śrāddhamañjarī, op.cit., "Catvāri pārvāṇani, etc."

(3) Cf. the Prayoga as has been given in full in the Śrāddhamañjarī, p.115 f.

(4) Śrāddhamañjarī, op.cit., "Yadi vidhavā, etc.". Cf. Vājayayājipaddhati as quoted therein.

During the lifetime of the husband the wife is not required to fast nor is she entitled to observe any rite in her own exclusive right, just as the husband also cannot do in his own right. But after the death of either of them, she or he, apart from observing the rites mentioned above, also observe the Triratrayrata, the vows for gifts and sacred bath, etc., similarly, the Ekādasīvrata, Dvādasīvrata and Trayodasīvrata, too. (1) All these rites are performed for the good ~~months~~ acquirement of religious merit of them both, and neither she nor he is entitled, either in the lifetime or after the death of either, to perform any rite for individual good.

(1) Skandapurāṇa, Kāśīkhaṇḍa, p.2072 ff.

Just as the wife is enjoined to please the husband, the husband is also enjoined to please the wife. (1) Where the wife and the husband are heartedly pleased with each other, they acquire the three objects of life (Trivarga). They must remain satisfied with mutual partnership in sexual matters; they must not even think of others; for the violation of these rules they incur the same sin and undergo the same punishment without distinction whatsoever. (2) For grave offences (3) they separate from each other or they may marry again. She may remarry, if her first husband is impotent, outcast or dead or for other (similarly grave) reasons. (4) She or he is to remarry, however, on the fullest knowledge that her or his marriage for the second time cannot be considered as a Saṃskāra. Even though they remarry another unmarried man or woman, still the marriage cannot be accredited as a Saṃskāra as each Saṃskāra is to be observed only once in life and her or his Vivāhasaṃskāra has

(1) Menu III, 60-61.

(2) Parāśara, 4, 12-13; similarly, Devala, Brhaspati, etc.

(3) For those of the wife: Yājñavalkya, 3, 72-73.

(4) VasDhS., XVII, 20; Menu IX, 175-176; Yājñ., 1, 67; Cf. also

Vat., Kāmasūtra, p. 248 (Nir. Ed.), Sūtra 31 (with Yaśodhara's

Commentary); BaudhDhS., IV, 1, 16; II, 2, 3, 27; Viṣṇu XV, 7;

Nārada XII, 45 ff.

been completed for ever in the first marriage. The AV. (1) assures that the second husband may live with the wife wedded for the second time in the same world (even after death) provided they offer a Sacrifice Aja Pañcaudanam; they may even go to the highest Heaven if they make certain other offerings. They may, but the mention of these Atonements show that Remarriage in itself is not desirable; but if they are remarried, they may strive for the best by means of the performance of the Prāyaścittas.

From time immemorial (2) the wife has doubly blest her husband, by procreation as well as by participation in Sacrifice. In this connection her epithets "Jāyā" and "Patnī" (3) are, no doubt to some extent significant. But this "Jāyā" and "Patnī" are by no means separable in a clear-cut way as her Jāyā serves really for her Patnī. She really performs religious duty by means of procreation. She as well as her husband have been born as owing debts to the gods, to the Rsis to the fathers and to man (4). In order to liberate themselves from the debt to fathers, they are to marry and have children:

(1) XV, 5, 27 f.

(2) For the Indo-Iranian period: W. Geiger, *Ostiranische Kultur im Altertum*, p. 244.

(3) Pāṇini, IV, 1, 35; cf. *SatBrā.*, 1, 9, 2, 14. But Patañjali does not observe this distinction.

(4) *SatBrā.*, 1, 7, 2, 1, also IX, 4, 1, 5; *TaitBrā.*, VI, 3, 10, 5; III, 7, 9, 8; AV. VI, 117, 3; *TaitĀran.*, VII, 11, 5; *TaitUpan.*, 1, 9; *AitĀran.* 1.3.5.6; *BrhUp.*, VI, 4; *VaśDhS.*, VIII, 11; *BaudhDhS.*, II, 2, 34; etc.

the fathers in the other world depend for their continuance on the offerings of their children.⁽¹⁾ The ardent desire for having children for religious purposes has given women an extremely high position.⁽²⁾ So it is only natural that she almost always prays to gods for children.⁽³⁾ Owing to the urgent necessity of having children "Productive Unions" are always to be effected in Ritu so much so even the vessels, spoons or other sacrificial ~~implements~~ implements are often imagined as Females and Males. Progeny is one of the primary objects of performing Sacrifices. She who is the bearer of this highest blessing on earth deserves respect from the husband as well as from the Society. The husband is bound to respect her as in Her, the Jaya, he is born again, and as She, he is offered as great Brilliance to him by the gods and the seers, his Mother again.⁽⁴⁾

(1) It will be seen in this connection that in the Tarpanas and Śrāddhas Uśaka and Pinda are offered to the parents of both the mother as well as the father.

(2) RV. 1, 9, 20; III, 1, 25; X. 85, 25, etc. AV. III, 23, 2; V, 25, VI, 11, 2, etc. TaitSamh.; VI, 3, 89, 5; TaitBrā., 1, 5, 5, 6; AitBrā VII, 13; AitĀraṇ., II, 3, 7, 3, 5, 1, 1-7; Chāndupan., V, 9, 8; BrhUpān. VI, 2, 13; etc; etc.

(3) Compare the references mentioned as "Mantras", prayers, etc. in previous pages. Cook informs us in his Zeus, vol. II, p. 111 that even at the present day women slide down rock in front of the church in order to propitiate Saint Marina for having children; cf. Miss M. Hamilton's Greek Saints and their Festivals.

Edinburgh and London, 1910, p.58 f, as quoted by Cook.

(4) AitBrā., VII, 13.

To accept Cook's authority Greek women are excluded from the cult of Theos Megus, Zeus and Tachnepsis,⁽¹⁾ from Mithraic rites,⁽²⁾ and the race of Drypole;⁽³⁾ but there is not a single Vedic Ritual from which they are excluded. In the Pravargya Sacrifice the wife wraps up her head. This does not mean exclusion at all; on the other hand, it is a part of her ritualistic observances in the Sacrifice, as, after this observance, she joins in other rites in the Sacrifice.⁽⁴⁾

(1) Zeus, vol.II, 985.

(2) op.cit. p.1053.

(3) op.cit., p.486.

(4) see p. of this Thesis.

According to a few Authorities⁽¹⁾ the wife should be debarrd from the Sapindana if she has neither husband nor son. The Mārkaṇḍeya⁽²⁾ thinks even though her husband maybe living, unless she has any issue she is not entitled to have the sapindana. Hemadri⁽³⁾ thinks the mention of the son is significant of the husband and so there is no contradiction in statements of these Authorities. But there is no doubt that these Authorities are openly opposed to equally outstanding Authorities. The Sattvatsamyuti⁽⁴⁾ as interpreted by Kṛṣṇamīra is in support of the Sapindākarana being held even though the wife may be a widow as well as sonless. The Dharmapradīpa⁽⁵⁾, too, as quoted by the same authority holds the same view.

Even though the Authority of the first school be followed there is no reason to think that it would be prejudicial to the high position of the wife. Under similar circumstances the limitations are the same for the wife as for the husband. If the husband is a widower as well as sonless, the Sapindana may be performed for him by his brothers' sons; otherwise it is wholly omitted. In the same circumstances the Sapindana for the wife

(1) Paithinasi and Vyasa, as quoted by Hemadri in Caturvarṅgacintāmaṇi, p.1654, 1.2-5, and 5-11.

(2) Sapindākaranaṁ tām puṣṭhāve na vidyate.

(3) op.cit.; 1.7-8.

(4) PāṇS., Hem.Ed., p.504, 1.57; p.505, 1.4.

(5) Op.cit., 1.6 .

too, may be performed by the sons of her co-wives, otherwise the omission is as inevitable as in the case of the husband. Moreover, the object of the Sapindana is to relieve the Pret from the Pretatva; the Pretatva of the wife in the above circumstances will cease because of the performance of other Śrāddhas.

The woman is always pure. (1) Soma gives them Purity, Gandharvas sweet voice, Fire All Purity - as gifts for the Enjoyment with her. The woman can by no means be contaminated. Whatever be the sin of a wife in the meantime, it is sure to be drained out of her body in course of her menstruation and she becomes absolutely pure. (3) Her temporary Impurity is the Cause of All Purity. (4) The Brāhmaṇa is pure only in the feet but the woman is pure in all her limbs. (5) Her mouth is never impure. (6)

(1) Medhyā vai yositāḥ sadā: ŪnaSamh., p. ;

Yājñavalkya, I, 71.

(2) VāśDhS., XXVIII, 5-6; BaudhDhS., II, 2, 4, 5.

(3) VāśDhS., XXVIII, 2-3. In mind also: Manu V, 108; Viṣṇu, XXII, 91. cf. Mahābhārata, XII, 165, 32.

(4) VāśDhS., XXVIII, 4; III, 58; V, 4. Yājñavalkya, 1, 72; BaudhDhS., II, 2, 4, 4.

(5) VāśDhS., XXVIII, 9. ŚatBrā., V, 2, 1, 8 (her private parts to be covered with Kusa grass) refers to the temporary Impurity and suggests an extra precaution.

(6) Yājñ., 1, 193; BaudhDhS., 1, 9, 2; Viṣṇu XXII, 49.

The stress laid by the Authorities on the Ritualistic Impurity of women during their monthly Course, Pregnancy and Childbirth is due to their physical incapacity or some other unavoidable cause or causes. The Injunctions are all very reasonable pieces of advice and cannot at all hint at their inferiority in position.

During her monthly period she is not in her normal state of health; ⁽¹⁾ Authorities, therefore, make the positive rule which she should follow at that time ⁽²⁾ and declare that she must not be tempted to observe any rite as it is sure to make her undergo some painstaking observance at least. Even though

(1) Anton Nemilov, Biological Tragedy of Women, Ch.VI, p.10 particularly, the section on "Menstruation and its significance" p.115 f. For the legendary Cause of Menstruation, TaitSamh. II,5,4; cf. BrhUpan.,6,4,3; VāṇDhS.,V,5-9; Fear for unclean women in Rituals: SatBrā.,III,1,2,19. Impediment to Vedic Studies, ŚāṅGS.,II,12,10; VI,1,3; cf. ĀpDhS.,1,3,9,13. For the various taboos on women at various Menstruation and Childbirth among various peoples: Frazer, Taboo, Part II, p.145-156.

(2) BaudhGS.,1,7,22 ff. For exhaustive treatment: Samskāraśāstram, p.649-694 (various Authorities have been quoted here); Samskārapaddhati, p.40: according to this Paddhati, during first menstruation only she may wear garlands of yellow and scented flowers and chew betels, not in others.

she may not be bodily present therein, several rites, viz. The New and Full Moon Sacrifices, the Pindapitryajna, the dai oblations, etc., are allowed to be performed. These are allowed simply because they would otherwise cause some Pratyavaya (hindrance), necessitate some atonement or lapse the proper t The performance of the Kāmya Sacrifice, the Paṇyāga, the Soma Sacrifice, etc., is barred in her absence. Once begun, the Sacrifice continues, but in spite of her absence, she gets the benefit of its performance. Kātyāyana, however, mentions that if she becomes impure during the Soma Sacrifice she should continue wearing her Dikṣa-garments, (1) stay in sand during the emission, and should, finally, take her baths before the Altar during the Morning and Evening with water mixed with cow's urine (on the fourth or fifth day: (2) as this is a Srauta ~~Sac~~ Sacrifice she may have her bath on either). If she is observed to be impure for childbirth, she should take her (purificator bath after a period of ten nights and participate in Sacrifice. Some think a pregnant woman should not be initiated to the Soma Sacrifice. According to the Dharmasūtrakāras, she may participate in the Agnihotra even within the period of Impurity for childbirth. According to Baudhāyana, she may participate

(1) See p. of our Thesis for these garments.

(2) Samskārapaddhati, p.40, 1.20-21.

in the New and Full Moon Sacrifices, too.⁽¹⁾

If the wife is herself to perform the Śrāddha for the deceased husband, and in the meantime she has her monthly course, she does it on the fifth day since her menstruation (i.e. after the period of Impurity passes).⁽²⁾ The wife has to cook the food to be served to the Manes. So, according to certain Authorities if on the Śrāddha day she is impure, the Śrāddha should be performed with uncooked rice. If she has a co-wife, she might cook, but the Kalādārsa says it is improper (as cooking in the Śrāddhas is the absolute Right of the Chief Wife) and the Śrāddha should be performed on the expiry of the period of her menstruation. It is, however, sanctioned that only the Annual Śrāddha should be performed with cooked rice (which, it seems, should be cooked by the sacrificer himself) even in this case). ~~The above rules hold good if the wife is observing Garbhāsaṃca (Impurity for Pregnancy)~~ The Samskāramayūkha quotes Vāddhagārgy to show that the Vīrddhisrāddha may be performed during her monthly illness.⁽⁴⁾ The above rules hold good if the wife is observing Garbhāsaṃca (Impurity for Pregnancy).⁽³⁾

If the sacrifices are performed in her absence, the husband atones on the fourth night (after she has taken her purificatory bath). Before he invites her for R̥tugamana, he says that half of the sacrificial merit could not be acquired then; he is therefore atoning along with the utterance of the prescribed Mantras and praying that the merit be now acquired after the observance of the atonement.⁽⁶⁾

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- (1) For the above informations: Commentary on ĀpSS., IX, 2, 1, Vol.II, p.106; Manu, Yājñavalkya, Jābali, Bharadvāja, and Baudhāyana, as quoted in the above (p.107); ŚatSS., XV, 1, 39-4 vol.VI, p.269-71. For the Garbhini-prāyasaṁtā: ĀpSS., IX, 20, 7, vol.II, p.200. For the Rajasvalā wife in the Soma Sacrifice, ŚatSS., vol.IV, p.993 ff.
 - (2) Śrāddhasūtrakandikā, PāGS., p.466, 1.17; Śrāddhamañjarī p.97; p.181.
 - (3) For the varying opinions on the subject: Śrāddhamañjarī 181.
 - (4) p. 16.
 - (5) Cf. Śrāddhamañjarī, p.97 "Evaṁ garbhinyām api". As the eating of the middle Pinda is meant for Pregnancy, it is only natural that during her pregnancy she is not given the same again.
 - (6) ĀpSS. and ŚatSS. and Scholiast thereon as mentioned ab

The wife has been depicted throughout the Brahmanic Literature in the loveliest colours. Sachi boasts not a little to say that her husband must conform to her will and her frame is the most precious thing to her husband. (1) Her pride is quite justified as in prayers to gods the Seers again and again refer to her as the Ideal of Love, Sweet Relationship, etc. Vāmadeva invokes Indra with the tenderness which a husband has for his wife. (2) Atri invokes and prays to the Āsvins with the faith a wife has in her husband. (3) Visvāmitra prays to Pūṣan to accept his offerings, to his thought, and be to him what a husband is to his young wife. (4) Vāmadeva prays to Indra to love his voice as the husband loves the voice of his well-beloved wife. (5)

(1) RV. X. 159, 2-3.

(2) RV. IV. 20.5.

(3) RV. V. 78.4.

(4) RV. III, 62, 8.

(5) RV. IV, 32, 16 (3rd Aṣṭaka, 6th Adh., Sūkta II).

Vasu addresses Soma Pavamāna saying that Soma loves him just the same as a wife loves her husband. (1) When the husband goes out for fight, she orders that the generous Soma be prepared; when he has already gone, she prays to Indra for his protection. (2) The husband excites himself to all the mighty deeds with the sweet hope that she would proudly lean on his victorious arm after the victory. (3) With so much influence over her husband it is only natural that she, the most blessed gift from the gods Aryaman, Bhaga, Savitr and Purandhi, would be the Mistress of her household (4) having full sway over the father-in-law and others. (5) Careful and active, (6) benevolent, (7) untiring in endeavours to satisfy the husband (8) by any means

(1) RV. IX, 82, 4.

(2) RV. IV, 24, 8.

(3) RV. X. 27. 12.

(4) RV. X. 85. 36.

(5) RV. X. 85, 46; AV. XIV, 2, 18.

(6) RV. I, 66, 79, 1.

(7) RV. V, 61; particularly, Rc. 9.

(8) RV. IV, III, 2; X, 71, 4. She has no grievance even against her guilty gambling husband. She suffers in silence, but has against him neither anger nor a hard word; her love for him and goodness towards his friends are constant. The guilty husband is sorely mortified - not so much for anything else, as for making her suffer. RV. X, 34.

whatsoever - the wife, best friend of her husband⁽¹⁾ in all her majestic glory, reserves the right of having her own favourite Goddesses and Goad to be worshipped towards the end of the Sacrifice. He would not let the Sacrifice be finished unless her Agni Grhapati has been satisfied with the Homa in the Patnī-samyāja. Of all gods her nearest connection with the Agni is manifest. Agni enjoys her as her third God Husband.⁽²⁾ He is her Lover, her God⁽³⁾ and is the Aryaman⁽⁴⁾ between her and her husband, and makes them one-minded.⁽⁵⁾ He brings about sexual union and causes pregnancy.⁽⁶⁾ In Rituals she always sits by the side of her Fire.⁽⁷⁾ We have seen her in connection with Fire-worship before: beginning from her

(1) She is so ever since she performs the Saptapadī (the rite of taking Seven steps) during the Wedding Ceremony. SāṅGS., I, 14, 5; seq., GoghGS., II, 2, 11; KhāGS., I, 5, 26; HiranGS., I, 20, 9 seq.; ĀpGS., 4, 16, etc; etc. Winternitz, Das alt.Hoshzeitsrituel p. 51 f. BrhUpan., I, 4, 3; AitBrā., VII, 13.

(2) RV. X. 85, 40-41; AV. XIV. 2, 3-4.

(3) RV. I, 66, 8.

(4) RV. V. 3. 2.

(5) SatBrā., III, 4, 3, 4-5; SāṅGS., I, 17, 9.

(6) e.g., Scholiast on ĀpSS., VI, 5, 2; KātSS., Chow.Ed., p. 274, Sūtra 193.

(7) See pp. of this Thesis. For particular stress laid on fire-worship by the wife, see Sankha, IV, 15; ŪnaSamh., p. 409 Kātyāyana, XIX, 3; op.cit., p. 333.

marriage when she offers the oblations for the first time down to the end of her life she worships the Fire, but the worshipping (I) is inseparable from the worshipped; her Fire accompanies her in her death; if her husband dies before him, she gives Him (2) (Fire) with him. (3) Her fire saves her from having a co-wife. She herself feeds him with a log at the end of every Sacrifice. So it is only natural that she would not allow the Sacrifice to be finished without ceremoniously celebrating his worship. The priests, during the Patnī-samyāja, leave their respective places, come by her side, and offer various oblations to Him. She thus firmly establishes her connection with her Agni.

She also sees that the wives of gods are worshipped before the Sacrifice finishes. The wives of the gods worshipped before are invoked herein to have equal share of oblations with their Husbands. The Sacrifice cannot end without the satisfaction of the Wives and their human counterpart. After the Patnī-samyāja she once again partakes of the Ida; the Samyu-vac is recited and Samsrava-Homa is offered. She concludes the Sacrifice by having uttered the Greetings to the Priests and bidding good-bye to them.

(1) GobhGS., I, 5, 15; KhāGS., I, 5, 17; SānGS., II, 16, 3; GautDhS., V, 40; RV., III, 53, 4; SatBrā., III, 3, 1, 10 f.

(2) Karmakāṇḍapradīpa, P¹ 398a, 1.8 ff.

(3) ĀpDhS., II, 5, 11, 13 f.

Thus we see that in Vedic Ritual the wife holds as important a position as the husband. As equal halves they perform the Sacrifices with equal results. If the husband has many wives, the Chief Wife is, really speaking, the Patnī in the strict sense of the term; she has many rights, in fact, all the important rights in Rituals in precedence over her co-wives. Other wives (excepting Śūdrās) also join the sacrifices and perform certain rites; anyway, they are not nonentities in religious matters so far as their personal earthly benefit is concerned. But the Śūdrā wife of an Aryan has no right in Rituals whatsoever; still, she considers herself very lucky and happy. Polyandry and Polygamy as existing side by side in the country in varying degrees have counteracted each other. Both of them are, however, abnormalities as Monogamy is always the Ideal of the Society. The Vedic Ritual imposes upon the widow as well as the widower equally formidable difficulties: the same are the problems for both; they are to decide which course would be the best for them. Even in the lifetime of both, they are allowed, in extreme cases, to remarry, - however, on the full knowledge that such marriages cannot be recognised as Saṃskāras. The Vedic Ritual nowhere gives any such evidence as to lead to the assumption that the wife is to be considered inferior in position to the husband: Ritualistic Injunctions on her in connection with her Impurities are ~~reasonable~~ reasonable pieces of advice and cannot suggest any the least inferiority in her position. The Ritual Literature is full of praise for the wife, for her virtues, and it is no

wonder that the concluding oblations are offered to satisfy her most revered and beloved God Agni and the Wives of the gods, and that she concludes the Sacrifice with final Greetings. Every Vedic Sacrifice begins with the worship of the mother (Mātrkā-pūjā), culminates in the worship of the Wife (Patnī-samyāja) and successfully ends with the worship of the Daughter (Kumārī-pūjā) just in the same way as the Sacrifice of Man's life (Jivana-yajna) begins with the worship of the Mother, culminates in the worship of the Wife (śakti-pūjā; Patnī-pūjā) and ends with the worship of the Kumārī.^(I) Jayatu Patnī.

(I) For Patnī-pūjā, cf. Manu III, 55, p.88, Nir.Ed., For the Kumārī-pūjā, see. of this Thesis.

CHAPTER IV.

THE MOTHER.

Chapter IV.

THE MOTHER.

The Vedic Ritual shows that the Mother and the Father are one and the same in Life as well as after death, but so far as the children are concerned, they are to respect their Mother a thousand times more than they do their father.

If the Mother really becomes One with her husband by means (I) of the Marriage and Cathurthihoma and Mantras, how can it be proper that her Sapindikarana should be performed with the mention of her father's Gotra and not her husband's?.

(2) Apastamba says the young of the Cuckoos, depending upon others for livelihood, return to their parents after perfect development; so do women after their death. At the end of a year the son should perform the Sapindana for the mother with the Matamaha as the Pitr just as he should perform for the father with the Pitamaha, says Usanas. (3) The Bhavisya-purana (4) says the offerings should be given to the mother with the mention of her father's Gotra, not her husband's; in birth as well as in danger women resort to their father's side.

(1) Commenting on GobhGS., p.355, 1.10-14.

(2) Hemadri, Parisesakhanda, p.1654.

(3) This verse occurs in the Brahmaydapurana and has also been quoted by Krsnamisra in the Sraddhakasika, ParGS., Bom.Ed., p.499, 1.14 and also by Salapani in the Sraddhavivekasamgraha, p.265, 1.12.

(4) Hemadri, op.cit.

The opinion of these Authorities is, however, clearly opposed to that of equally outstanding Authorities. According to Yama, (1) the Sapindana of the mother should be performed with the mention of her husband's Gotra and name. Harita (2) says the woman loses her father's Gotra in the seventh step during her marriage; (so) the offerings of cakes and water to her should be made with the mention of her Husband's Gotra. Brhaspati, as quoted by Hemadri in the Sraddhakalpa, (3) says the woman should be offered the cakes and water in her husband's Gotra.

The disputed nature of the question becomes still more manifest when the same Usanas is found quoted by both the schools of thought. He is found on the side of the latter school when he says "Ekadvam sa gata bharuh pinde gotre ca sutake. Tasmad adakapindau tu bhartrgotrena nirvapet: She has been One with her husband in Pinda, Gotra, Sutaka; therefore the offering of cake and water should be made to her in the Gotra of her husband."

(1) The comparisons that the Purana gives in this connection are marvellous.

(2)

(3) p.165I; also Sulapani in the Sraddhahiveka, p.256.

(I)

The Antyeslyarka says in connection with the Sapindanaprayoga "Matuh sapinkarana amukagotrabhih asmatpitamahiprapitamahi vrddhaprapitamahibhih sapindikaranam karisye". Here, "Amukagotrabhih: with all of the Gotra N.N." shows that the Mothers all belong to the same Gotra. Unless they all belong to the Bhartrgotra, it cannot be expected that all the three Mothers would have the same Gotra, because all of them are not likely to belong to the same Pitrgotra; as coming from different families, it is only likely that their Pitrgotra would vary. Therefore the Mothers have their Bhartrgotra after death.

(2)

Narayana Bhatta in his Antyestikriyapaddhati says in regard to the Sapindikarana of the mother (the sacrificer is to make the Sunkalpa like this). "I shall mix together the water of the vessel consecrated to the Preta of Ganga of the Bharadvajagotra with that of the Arghyapatras consecrated to Krsnada, Venida and Narmadada (3) (all) of the Bharadvajagotra, the mother, grand-mother and great-grand-mother of the husband

(1) F. 56, 1.9. F. 57, 1.1 f; also F. 58 b, 1.2 f.

(2) F. 197a, 1.4 f.

(3) "Da" is always to be added as a suffix to the names of females whenever they are used in Rituals; ManGS., p.83, 1.II-

of the Preta respectively, who represent Vasu, etc." ⁽¹⁾ Here, too, the Mother, who is a Preta now and all the three mothers-in-law are addressed as "of the Bharadvaja Gotra". Because of the reasons mentioned above, the Gotra used here cannot but be the Gotra of their husbands. So they cannot but belong to their husband's Gotra.

The Maiden walking round the Fire in the Sakamedha Ritual expresses her ardent desire to be severed from her father's family and Gotra and be ^{permanently} in the husband's Gotra. ⁽²⁾

(1) The mother of the husband represents Vasu; his grand-mother the Rudra; his great-grand-mother the Aditya. Their husbands, too, represent the same deities. This also shows that the husband and the wife are One Soul and cannot have different Gotras after death.

(2) See Mahidhara as quoted in Section.II, p. of this Thesis

(I)

The Smṛti says that by means of the Mantras uttered during the Caturthihoma the wife unites with her husband - skin with skin, flesh with flesh, heart with heart, senses with senses: therefore she belongs to his Gotra. Brhaspati (2) lays particular stress on the Marriage Mantras in this connection. And in fact the Marriage and Caturthikarma Mantras are decisive in this matter. "Your heart is my heart and my heart is your heart" - these sanctifying and soul-stirring Mantras would be meaningless if the Sapindikarana of the mother is performed with the mention of the father's Gotra.

So the use of the Matamahagotra during the Matsapindana is rather an accident than a rule.

Baudhayana and Yajñaparsva as quoted by Sulapani in his Sṛaddhaviyekaśaṃgraha (3) recommend the use of the Matamahagotra if the Sapindikarana is performed by the son of a Putrika. He should invoke with the first cake (Pinda) his mother, with the second his mother's father, with the third his mother's father's father. A daughter made Putrika for the benefit of the father; she is given in marriage on the express condition that the children she will produce will perform as their own children all the religious rites.

(1) GobhGS., Bib.Ind., p.355, 1.10-II.

(2) Hemadri, Sṛaddhakalpa, p.166I; Sulapani, op.cit., p.265, 1.

(3) p. 265, 1.15-16.

(1) Vyasa says, no doubt in this marriage, too, (i.e. of a Pātrika) the wife becomes One with her husband after her marriage, but as soon as she produces a child, she ceases to be One with him.

(2) According to Vṛddhasatātapa the S. of the mother married in accordance with one of the base forms of marriage (asuradi) should be given offered in her father's Gotra. The (3) Sraddhamayukha cites the Authority of the Mitaksara, etc. (4) in support of this view. Hemadri in the Sraddhakalpa says that as in such a case the daughter is not offered to the bridegroom by the father out of his own accord after the relinquishment of all his claims, she cannot be forcibly taken out of her father's family and Gotra. Satātapa says, her Sapindana should be offered with her mother, grand-mother and

(1) op.cit., Hemadri, p.1656.

(2) As quoted by Sraddhakasikākara, PaṛGS., Bom.Ed., p.505, l.1.

(3) p. 86, l.

(4) p. 1656, l.

great-grand-mother (on the father's side). The Madanaparijata⁽¹⁾ too, upholds this view. Sumantu⁽²⁾ and Hemadri⁽³⁾ think the Family Tradition should, however, be followed, and if it is in accordance with the Family Tradition, the mother's S. should be offered in the Matamahagotra. It will be seen in this connection that these Authorities mention this rather as a concession than as a recommendation, and as such, it is only a Gaunadharma.

The mother by all means retains her husband's Gotra and remains One with her husband after death, but deserves preferential treatment from her children for the pain she undergoes during the pregnancy and in rearing them, and most probably, for the incomparable Love and Affection she has for her children which the father seems to develop in course of association with the children. The Love of the mother towards children is spontaneous and natural, and is not at all based on any earthly selfish end. The mother is the embodiment of all Blessings from Heaven, all Hope, Ambition, and Devotion on Earth; she is the Sum Total of all Religious Merit for the child, as it were.

(1) P. 275, l.15.

(2) Bhavisyapurana, p.

(3) Sraddhakalpa, p.1656, l.

From the beginning of her conception, the mother undergoes a series of Samskaras for various purposes, but always with one object in common - the welfare of the child. In the pre-birth Samskaras the father no doubt joins, but as these are Strisamskaras, his participation signifies nothing more than helping the mother in the proper performance and observance of these rites. His service is dispensable in as much as in his absence the brother-in-law or some body else may join in the performance in his stead; but someone must help her as she, a Garbhini, is ritualistically impure and cannot be supposed to offer the Homas, etc. (1)

(2) On the fourth month of her pregnancy she has the rite for securing the safety of the embryo performed. Her limbs are besmeared with the Ajya salvo along with the utterance of prayers (3) for having all sorts of maladies removed from every part of her body. According to Asvalayana as quoted in the

Drakṣṣ, II, 18; Kamaṛita, p. 27, l. 12-13.

(1) SamsRM., p. 813, l. 102; For the Injunctions the mother has to follow during her pregnancy, see op.cit., p. 815, l. 144

(2) According to the Vaijavagrhya as quoted in the Samskaramayukha, p. 20, and the SamMay., itself, this Anavabdhana may be performed together with the Pumsavana or soon after it. ~~Drakṣṣ~~

(3) According to the Sank. School: RV., X, 163; cf. SamsRM., vol. II, p. 820, l. 11.

(1) SamMay., she remains lying in the shadow of the Fire-shed and a kind of herb named Ajita is put into her nostrils.

(2) Saunaka mentions while she remains in the above-mentioned place, a girl (Kanya) should press some Durva-grass in the stones along with the sprinkling of water and get the juice out of it. The husband takes it, touches her, and murmurs the

(3) Prajavat (4) and Jivaputra (5) hymns. Having stood to the west of the wife, he now pours into her right nostril the Durva juice in such a way that it passes into her stomach. She then sips water and keeps on touching the husband while he offers the Homa. Then the husband touches her heart with his (right) palm and prays for long life and welfare. (6) According to Saunaka, this rite should be repeated in each pregnancy.

(6) She takes particular care that the embryo may develop and not fall. If there is any miscarriage, (7) the husband strokes her body from the navel upwards with wetted hand and prays for the long life of the mother as well as of the child.

(1) In the GS., he simply refers to some Upanisad. Saunaka mentions this rite has been mentioned in Yajnopanisad; F.23.

(2) MS. Buhler, 4785 (I.O.L.), F.24.

(3) AsvGS., I, 13, 6; cf. ApGS., III, 8, 13; HirGS., I, 25, 1.

(4) AsvGS., I, 13, 6; cf. ParGS., I, 5, 11; HirGS., I, 19, 7; ApGS., II, 5, 2.

(5) Yat to susine hrdaye hitam, etc. This Mantra is also used during the Simantonnayana, cf. ParGS., I, 11, 9.

(6) SamsRM., p.819, 1.24ff.

(7) op.cit., p.820, 1.7ff; HirGS., 2, 2, 7, also quoted in op.cit.

In the third ⁽¹⁾ or fourth ⁽²⁾ month of her pregnancy or ⁽³⁾ even later she observes the Pumsavana rite.

The earliest reference to the rite is found in AV. Here

(1) GobhGS., 2, I, 6; KhadGS., 2, 2, 17; ParGS., 2nd or 3rd month; VarGS., XVI, 5, p. 45 of Vira's Ed.; Kumarila: 4th month during the first pregnancy, 3rd months in others; JainGS., I, 5: 3rd month in the first pregnancy, 4th in others; BhargGS., I, 22 (p. 22) 3rd month or beginning of the 4th; SamsRM., vol. 2, p. 811, 3rd month; Vaijavepagrhya, as quoted in the Samskaramayukha, p. 20: 2nd or 3rd; Jatukarnya, op.cit., 2nd or 3rd. Saunaka, F. 23, 2nd or 3rd.

(2) VaikGS., III, II.

(3) KathGS., 32, 2, p. 134: Devapala, 8th month; Brahm., 7th or 8th; Aditya, 8th month. ApGS., XIV, 9; BaudhES., I, 10, 11 (p. 2) when the pregnancy has become visible. cf. various authorities quoted in Samskaramayukha, p. 1 and SamsRM, op.cit. For the expiation to be made if the proper time expired, see DraGS., II 24; cf. Rudraskanda on DraGS., II, 13.

in III, 23⁽¹⁾ a charm has been prescribed wherein an arrow should be broken over the mother's head for procuring the child as desired. According to VI, II,⁽²⁾ a rite for Pumsavana, fire is generated between sami and Asvattha and is variously applied to the pregnant woman. The AV. also prescribes a Ritual to be offered with an oblation in the lap of a woman desirous of offspring; in other places⁽⁴⁾ a different Ritual has been described.

(1) Cf. Kaus. 35,3.

(2) Cf. Kaus., 35,8.

(3) VII, 17, cf. Kaus., 35,16; VII, 19, cf. Kaus., 35, 17.

(4) III, 23; VI, II, VII, 17;19.

According to the Varaha school, she is wrapped up in an unwashed cloth, and the powder of the Nyagrodha shoot is poured into her right nostril. Then the husband touches her right abdomen with the prayer for the fulfilment of the object;

According to the Kathaka school, Sthalipaka oblations and Homas are offered thrice to Agni, Indra and Visnu for having the child as desired.

Vaikhanasa says she should sit, during the performance of the rite in the forenoon, to the west of the fire.⁽¹⁾ The husband gives her some barley-corns mixed with mustard-seed or their substitute, beans and grain-corns. Her belly is touched after which she partakes of the threefold food, a mixture of equal quantities of milk, sour curds and melted butter.

Bharadvaja says a Maiden should pound a Nyagrodha shoot in the mill-stones; this pounded shoot should be poured into her right nostril when she, to the west of the fire, keeps her head up towards the east. She reciprocates her husband's wish for having the child.

(1) The place she occupies and the position she takes have been variously mentioned. Place: AsvGS., I, 13, 5: in the shadow of round apartment; GobhGS., II, 6, 10: to the west of the fire; cf. ApGS., 14, 11; DrGS., II, 25. Position: HirGS., II, 1, 2, 6: she keeps her head on the root of an adunabara tree; ApGS., 14, 11: she lies on her back.

According to Hiranyakesin the husband should give her a barley-grain in her right hand and two mustard seeds, or two beans on both sides of the grain and pour a drop of curd on the which she eats. The following Ritual is the same as in Vaikhanasa. The Baudhayana school prescribes quite a different Ritual. (1) The husband first offers oblations with cooked food and then Homas with Ghee with prayers for children. Then he anoints her face four times with the remnant of Ghee along with the utterance of the prescribed Mantras. (2) According to the School of Asvalayana as described by Kumarila (3) and Saunaka, (4) she should, after her bath and wearing two washed clothes, adorn herself with garlands, etc., and also observe the rite Kautukabandha. (5) The husband now begins to offer the Homa. After the Anuyaja, she sips water, sits with her face towards the east to the right side of the husband and keeps on touching him while he finishes the Homa. Then she washes her (right) hand, stretches it and accepts on it two beans (Masa) and one barley mixed with curd. The husband asks her thrice what she

(1) 1, 10, 1f; p. 29.

(2) TaitSamh., III, 2, 3, 4.

(3) Grhyakarika, 1, 5, p. 269f.

(4) MS. Buhler (I.O.L.), 4785, F. 38.

(5) This rite has been described in this Manuscript, F. 19f.

(6) For the significance, see p. 251 of Grhyakarika, 1.4-5.

is drinking, to which she replies thrice "Giving birth to the child (as desired)". She now drinks the curd together with grain-corns and the barley and sips water; she twice drinks the curd. She again carefully washes the mouth.

According to Gobhila and Khadira she should sit, after her bath and dressing, on the Darbha grass pointed northward with her face to the East. The husband stands behind her and touches her uncovered navels with his hand stretched over her ~~navel~~ shoulder.⁽¹⁾ The husband now puts into her nostril the Nyagradha shoot which was purchased in due form and pounded beforehand by himself⁽²⁾ or a young girl⁽³⁾ or a student or a wife who is keeping a vow, or a Brahmanandhu.

According to Jaimini⁽⁴⁾ she mutters, after she has been offered the beans and barley together with a drop of sour milk (Dadhi), the prayer for having the child, female or male as desired on this occasion, and also for bringing forth together with her husband long-lived children (on later occasions).

(1) GobhGS., II, 2, 6; KhadGS., II, 2, 19; cf. Mantra Brahmana,

(2) Cf. San., 1, 20, 3; HirGS., II, 1, 2, 6.

(3) KhadGS., II, 2, 22 mentions a Brahmani instead of a Brahmanandhu; cf. Gobhila II, 6, 9. Cf. ApGS., VI, 14, 11: "A g. only."

(4) I, 5.

with two
Then she fastens/threads, one white and the other red, a
Nyagradha shoot having fruits and bears it on her neck.

According to the majority of Authorities, she should per-
form this rite in each pregnancy. ⁽¹⁾

In the 3rd or 4th month or later ⁽²⁾ the Simantonnayana
the rite of parting the hair, is performed ⁽³⁾ for her.

(1) Compare the Commentators on ParGS., 1, 14; Samskaramayukha,
p.20, etc.

(2) KathGS., p.129, 3rd month; VarGS., XVI, 0, 5th, 6th or 7th;
AsvGS., HirGS., BhargGS., BaudhGS., and ApGS., 4th month; GobhGS., 4
or 5th; DraGS., (II, 24), 4th or 6th; ParGS., 6th or 8th; SangS.
7th; VaikGS., 8th; JainGS., 4th, 6th or 8th; ManGS., 77, 1.1, 6
or 8th; Kumarila (p.271), 4th; Samskarapaddhati, p.53, any
time beginning from the 4th month till the end of the pregnancy
Vaijavapa, as quoted in SamsRM., p.820, 4th, 5th or 6th; Yajn.,
or 8th; Atri, 8th or 9th; Sankha, when the foetus quivers till
the birth of the child; Brhaspati, 4th, 6th or 8th (Solar month).
For other Smṛti Authorities, see p.821, SamsRM; Prayagratna,
68, 1.7, 4th, 6th or 8th; Karmakandaprādīpa, F.67a, 1.4, 6th or
8th. This rite, according to several Authorities, need not be
performed on each occasion of her pregnancy; Samskarapaddhati,
53, 1.6-7. ParasKara and his Commentators think it should be.
For this difference in opinion, cf. Samskaramayukha, p.21.

(3) Cf. Aditya's note on Langaksi's Text "Karayate", KathGS.,
p.129f.

In the morning she is bathed with water mixed with all the auspicious things (Mangalyaih) and dressed excellently. (1) According to Gobhila, she should, after her dressing, talk with a Brahmana. When the rite begins, she, according to several schools, sits to the west of the fire with her face to the East according to others, (2) behind the fire. According to SaṅgṢ and JainṢ., (4) she should keep on touching the husband while offers the Homa along with the utterance of the Mahavyahrtis.

According to the Kathaka and the Varaha, the husband should let loose all her hair and rub thereon his hands anointed with butter. Then she should part her hair with a porcupine quill having three white spots or a Sami-^{twig} having leaves. According to Langaksi, (5) her hair should be dressed in two side-locks with a thread, partly blue and partly yellow. According to Brahmanabala, the one on the right side should be dressed first. The Varaha prescribes also the use of a woollen string for the purpose.

(1) VarṢ., p.45, 1.12; DrahṢ., II, 25: she should be clothed by the husband. According to Vaikhanasa, she should be adorned and perfumed, p.44, 1.11.

(2) SaṅgṢ.; VarṢ.; ManṢ.

(3) 1, 22, 3.

(4) 1, 7.

(5) KathṢ., p.132, 1.12.

According to the Vaikhanasa school,⁽¹⁾ the porcupine quill with three white spots together with several objects⁽²⁾ is to be placed on the parting line of the hair which is smoothed later on by the husband with the quill. Baudhayana⁽³⁾ says after the hair has been parted, some Barley-flowers should be fastened to it. Bharadraja⁽⁴⁾ also gives a similar ritual as Vaikhanasa, adds that after the parting of her hair all the materials used for the Ritual should be placed in front of the fire, so also three rice mixed with sesamum and a water-vessel. She is required to look at each of these and to answer, on the husband's question, what she sees, that she sees "Children and Cattle". One of these (three) rice should be used in feeding Brahmanas, one for Brahmanas and the other she should eat together with boys or daughters as desired. Just like Baudhayana, Apastamba also says that a few barley-shoots should be tied to her hair but adds that she should keep silence till the stars appear; before she breaks it she should go along with her husband towards the East or North and murmur the Mahavyahrtis.

(1) III, 12, p.44.

(2) For these, see Text, op.cit., 1.10.

(3) p. 39, 1.7-8.

(4) I, 21, p.21.

(5) 14, 7-8.

According to Jaimini,⁽¹⁾ she should be made to sit on an excellent seat or on a mattress of Eraka grass and her hair should be parted from the beginning of the forehead to the top of the head. Her hair should be adorned with flowers. The husband asks, after having filled a vessel with water mixed with gold-dust, what she sees therein, and she answers she sees Children, Cattle, good luck for herself and long life for her husband.

Like Jaimini, Asinlayana also recommends that her hair should be parted just from the front, but others think that the parting should begin from the middle. Some other material than the porcupine quill might, also be used,⁽²⁾ but this material, according to Sankhayana,⁽³⁾ should be left in her

(1) 1,7, p.6-7.

(2) Viratara wood, - Udumbara branch, or Sami branch; cf. ParGS., 1,15,4; GobhGS., 2,7,6; DrahGS., II,25; KathGS., and VarGS., mentioned above.

(3) 1,22,9.

According to Paraskara, ⁽¹⁾ Sankhayana ⁽²⁾ and Gobhila, ⁽³⁾ the husband should tie an even number of Udumbare fruits in a string and fasten it to her neck with the prayer that she may be "Fruitful". He does so before the parting so that it seen during the parting of the hair he uses to touch the string on her neck with the left hand while he does the parting with the right. ⁽⁴⁾

(1) GS., 1, 15, 6.

(2) GS., 1, 22, 10.

(3) GS., 2, 7, 4.

(4) ~~GS., 2~~ Cf. SanGS., 1, 22, 8; HirGS., 2, 1, 3.

According to certain Authorities she is required to eat after the hair-parting. Vaikhanasa⁽¹⁾ says she should partake of the threefold food. Sankhayana⁽²⁾ recommends the partaking of the fried grain, which the husband should ^{pour} beforehand into a water-pot while she keeps on touching it.

Sankhayana⁽³⁾ seems to lay stress on the fact that she should be made so happy that she would feel like singing merrily; she may wear for the occasion many gold ornaments if she likes.

According to Gobhila,⁽⁴⁾ while she partakes of her food Brahmene women should sit by her side and utter various blessings on her.

In matters of doubt she is recommended to consult aged Brahmene women and act accordingly.⁽⁵⁾

Sankhayana says if the rite remains unobserved and she gives birth to the child, she should have it performed with her little child on her lap. Satyavrata,⁽⁶⁾ as quoted in the Samskaramayukha, recommends the same.

(1) As above; GobhGS., II, 7, 9-11: mess of boiled rice mixed with Ghee, in which she finds offspring.

(2) 1, 22, 13-17.

(3) 1, 22, 16-17; cf. particularly Narayana on the same.

(4) GS., II, 7, 12.

(5) Cf. SangS., 1, 14, 8.

(6) p. 21.

The ManGS. (1) mentions a rite to be observed in the 8th month of her pregnancy in which she should be bathed with water mixed with fruits. After she is dressed with unwashed cloth and adorned with scented flowers, the fruits should be kept hanging on her neck in the form of a necklace.

(1) 1,16, p.79; Astavakra, 1.6f, particularly, 1.9.

When the mother is about to ~~give~~ be confined, ceremonies
 (1) for easy delivery are performed. According to the Vaikhan
 school the lying-in room is to be fumigated before she enters
 Sankhayana (3) says it should be salved against demons. Accord
 to several B.YV. schools, a water vessel is placed near her f
 and one Turyanti-plant near her head. (4) After her entrance int
 the room, Vaikhanasa says, three or four skilled women should
 her. According to the SatGS., ApGS., BharGS., and the ParGS.
 the husband should touch her on the head and sprinkle her.
 Hiranyakesin says the husband should touch her belly and stre
 her body from above downwards. According to the Kausika Sutr
 four munja stalks are to be placed on her head with the point
 towards the East and four reed-stems with points towards the
 ; in case any evil omen is manifest, her right hair-lock should
 be washed. The husband should loosen her girdle after the w
 has been dissolved, says Vaikhanasa. Langaksi (6) says when

(1) Cf. Devapala and Adityadarsana on KathGS., p.136, 3f.

(2) GS., III, 14. According to the Padmapurana, as quoted in
 Samskaramayukhe, the room should be well-built, auspicious,
 either East-facing or North-facing.

(3) GS., I, 20. The Padmapurana: while entering she should be
 protected on all sides.

(4) ApGS., XIV, 14; SatGS., II, 2, 8; BharGS., I, 22, p. 22, 1.14;
 VaikhGS., III, 14, p. 45, 1.14f.

(5) 33.

(6) KathGS., p. 136, 1.2f.

is about to give birth, the husband should touch her head with his wetted hand and then proceed downwards up to her heart also with the prayer for safe delivery. The Samskaramayukha⁽¹⁾ quotes the Padmapurana to show that for easy delivery some powder of the Eranda root mixed with Ghee should be rubbed on her back. If the child does not come out a Visalya is squeezed out on her secret ~~part~~ parts which are also fumigated; also the root of yellow jasmine should be placed near her feet and in her hands.

For the safe coming out of the after-birth (Jarayu), the husband offers his prayers; in case of delay the husband is enjoined to sprinkle water on her head.⁽⁴⁾

If the child dies during birth, certain special rites are observed for the good of her as well as her dead child.⁽⁵⁾

(1) p. 22.

(2) For the materials used, see VaikGS., III, 14, p. 45, 1.11.

(3) AV., I, 11.4. This AV. hymn 1, 11, seems to be the earliest Ritual on successful child-birth.

(4) ApGS., XIV, 15.

(5) KausS., 34, 3ff.

(I)
 As soon as the child is born, a fire is lit up, one
 of the reasons being, most probably, the smoking of the child.
 (2)
 According to Gobhila, she should not be touched by her
 husband until ten nights pass.

(I) SangS., I, 25, 4; ParGS., I, 16, 23; VaikGS., 3, 15, 18;
 HirGS., 2, 3, 4; ApGS., 9, 3, 22; etc.

(2) II, 7, 23.

During the Jatakarma the father bathes the child in lukewarm water and places him on her lap along with prayers for the child's long life and immunity from diseases. (1) Then he expresses to her his wish that demons may not do any harm to the son and that she may become wealthy and live in prosperity. (2) According to Paraskara, (3) Vaikhanasa, (4) Manu (5) and Langeksi, (6) before the breasts are first given to the child for sucking, they are to be washed by the father. Before washing the mother is promised Ida, daughter of Mitra and Varuna and a strong woman giving birth to strong child; he prays also for more strong children. The right ends

(1) VaikGS., III, 15; NirGS., II, 3, 10; BaudhGS., II, I, 9, p. 33

(2) NirGS., II, 4, 2; BharGS., I, 25, p. 26, l. 4.

(3) GS., I, 16, 12.

(4) GS., III, 13.

(5) ManGS., I, 17, 7, p. 32, l. 4-5.

(6) KathGS., XXXIV, 5, p. 138; for Devapala, see l. 23-24; Adityadarsana, p. 139, l. 6f.

washed first and offered to the child along with the prayer for a long and joyful life for him. Similarly, the left one. The father then touches both the breasts with the wish that the child may not suffer or cry when they touch him or speak to him. (1) She is commended to the protection of the Water by means of placing a water-jug near her head. (2)

The ceremonial observance of her getting up from child-bed takes place on the 10th day after child-birth (3) when the impurity due to child-birth ceases. (4) According to Sankhayana, (5) the parents should wash their heads, wear new clothes, and partake of the Sthalipaka cooked on the Sutikagri by the father.

(1) ParGS., I, 16, 20-21; ApGS., XV, 5; HirGS., 2, 4, 3-5; VaikGS., 3, 15.

(2) ApGS., XV, 6; ParGS., I, 16, 22; HirGS., II, 3.

(3) ApGS., XV, 8; ParGS., I, 17, 1; SangS., I, 25, 1; JainGS., I, 8; VaikGS., III, 18; also 12th night.

(4) GantDhS., XIV, 16; Manu V, 62; VasDhS., IV, 21.

(5) I, 23.

(1) (2)
On the 10th day or later she participates with her husband in giving a name to her child.

(3)
According to the DraḥṢ., the mother should, before commencement of the Homa, bathe the child, cover him with a clean garment and hand over the child with his head towards the North to the father who sits on her North on the Kusagrass. She then walks behind him and sits by his left side. The father gives various offerings and repeats (4) the secret (Grhya) as well as public (vyavaharika) name to the mother, and gives her the child back with his head towards the North.

(5)
According to Gadadhara on the VarṣṢ., the mother or both the parents should sit behind the fire with the child on her lap. They participate in giving a name. The Sutra (6) says the mother (as well as the father) should not eat meat for one year.

(7) (8) (9)
According to Apastamba, Hiranyakesin, and Bhardvaja, the mother and the father should pronounce the names together

(1) Manu: 10th or 12th; Yaj.: 11th; Bhavishyapurana: 10th, 12th, or 18th; Grhyaparisista, as quoted in Samskaramayukha, 10th night, 100th night or a year; KhadṢṢ., II, 2, 31: the same (P.); same in Gobhila; VarṢṢ., III, 7, p. 7: 10th night; ManṢṢ., I, 18, p. 83: 10th night.

(2) S.g. Varaha: Pita ~~mata~~ ca.

(3) II, 3, 61.

(4) Same in Gobhila ṢṢ., ~~XI~~ 2, 8, 17.

(5) III, 7, p. 7, 1.10f, Vira's Ed.

(6) op.cit., 7; cf. ManṢṢ., I, 18, 7, p. 84, Baroda Ed.,

(7) XV, 8.

(8) II, 4, II.

(9) I, 26, p. 27, l. 13-14 "Pita mata iti dve namani, e"

If the mother sees that for some reason or other her breasts have become insufficient for the child, she observes various rites as have been prescribed in the Samskarathnamata. (1) She also observes the rite of placing the child on the cradle (for the first time) on the 12th, 16th or 32nd day after its birth. (2)

The day of making the child wear the first garment is also a ceremonial occasion for her. (3)

On the 10th, 12th or 16th day after its birth, she has the rite of the piercing of the child's ears (4) performed, the child remaining on her lap. (5)

When the child's two and a half months old, it is given for the first time the betel. (6) The mother also gets similar rites performed for the child for its good and long life. (7)

According to the DrahGS., (8) the mother covers the child with a garment, and standing to the south, hands over the child to the father when the rite for its first going out is being performed on the 3rd day of the 3rd Bright Fortnight after its birth. With her face turned towards the west the

(1) p.869.

(2) SamsRM., p.870, 1.24ff. Some authorities think the 13th day is better for the girl: p.871, 1.6 and 8. Other women also join in the performance of the rite, 1.10f.

(3) op.cit., p.872, 1.7ff.

(4) op.cit., p.872, 1.26f. Samskaramayukha, p.26. Cf. Grhyaparisista, quoted in SamsRM., p.874, 1.29f. According to Vishnudharmottara, as quoted in SamsRM., p.875, 1.7-8 the child remains on the lap of the mother. The left ear of the daughter should be first pierced and then the left; op.cit., p.876, 1.15.

(5) SamsRM., p.876, 1.II.

(6) SamsRM., ~~p.876ff.~~ p.876.

(7) SamsRM., p.877.

(8) II, 3, If; cf. SamsRM., p.886, 1.I6ff. BaudhGS., 4th month; Varaha: 10th day; Yama: 4th month; etc. For the Prayoga: SamsRM., p.888, 1.6ff.

mother sits by the side of the father. The mother is praised and the child is given back to her.

(I) She observes the rite of making the child first sit on the ground in its 5th month; another rite when the teeth of the child appears. (2)

(3) She gives her child the first solid food in the 5th month or later. (4) She sits to the right of the father with the child on her lap. (5) According to Sankhayana, (6) she should take the remnant of the food after the child's is fed. After the Annaprasana she lets the child go and touch whatever he likes; the thing he touches shows what his profession is to be.

(1) SamsRM., p.890, l.8f; p.891, l. "Kumarya apy evam".

(2) VarGS., p.8, l.I.

(3) ManGS., I,20, p.87: 5th or 6th; VaikGS.,III,22: 6th month; Cf. the various authorities quoted in SamsRM., p.891f

(4) SamsRM., p.894, l.I3.

(5) op.cit., l.25; Gadadhara on VarGS.,p.8, Vira's Ed.,l.20

(6) I, 27, II.

(7) Sanskaramayukha, p.25; SamsRM., p.895, l.5-6; Gad. on VarGS., op.cit., l.23-27.

When the child is one year old or more, ⁽¹⁾ the rite of tonsure (Caula) is performed. She bathes the child and puts on him or her an upper and under garment and having the child on her lap, ⁽²⁾ sits down to the west of the fire. According to Gobhila, ⁽³⁾ she should sit on the Darbha grass pointed northwards with her face towards the east. But Rudraskanda on

(1) ~~XX~~ ParGS.: one year; SamGS.: one year; VaikGS., first or third; DrahGS.: third year; BharGS.: first year; JainGS.: third year; Manu : first or third year; Yama: second or third year; AsvSmr.: third year; Narada: third - eleventh year; SamRM.: third - eleventh; Samskaramukha(p.29 and SamRM.:(p.827) quote several authorities.

The AV. (VI.21,136,137) has spells to make hair grow.

(2) AsvGS., I,17,2; ParGS., 2,1,5.

(3) II, 9, 8.

(1) Drahyayana says she should not sit on a seat made of Kusa. She keeps on touching the father while he offers the Asya oblations. (2)

★ According to Anvalayana (3) each time the father cuts the hair, he gives it together with Sami leaves to the mother; (4) she puts it down on the bull-dung. According to Hiranyakesi (5) and Varaha, she sits to the north of the fire, holding a lump of bull-dung in her hands, therewith she receives the cut-off hair. According to Kausika, the parents offer and receive the child three times between themselves.

(6) According to the VarahaGS., she should not long for any sour thing nor take anything that excites; she should eat unsalted things silently.

(1) III, I, 17.

(2) ParGS., II, I, 6.

(3) GS., I, 17, II.

(4) GS., II, I, 6, 3-4.

(5) GS., IV, 16, 13, p.10, Prof. Vira's Ed.; cf. Hiran.; cf. SamsRM., p.902, 1.29f; VaikGS., III, 13.

(6) op.cit., p.12, 1.4-5.

If the mother is in her period of pregnant the Cudakarana
(1)
cannot be performed.

In connection with the upanayana there is no reference to the father, but the girl or the boy approaches the mother for alms during the Bhiksatana, roaming for alms. (2) If she belongs to the Brahmana caste, she would be addressed as "Bhavati bhiksam dadatu" with "Bhavati" at the beginning; if to the Ksatriya caste, with the same at the middle; if to the third caste, with it at the end. As soon as the son has begun Brahmacharya, he comes, first of all, to the mother for blessings. This shows that the mother is the best well-wisher

(1) Samskaramayukha, p.30; SamsRM., p.900, 1.II. In case of the mother's pregnancy, there is a pratiprasava that the rite may be performed if the period of her pregnancy does not exceed five months; SamsRM., op.cit., 1.14-15.

(2) DrahGS., II,4, 29-30; Samskaramayukha, p.60; Visnu, XXVII, 25; ManGS., I,22,20, p.93, Bar.Ed.; VarGS., V, 28, p.16, Vira's Ed.; cf. Manu II, 50; BharGS., I,10.

of the daughter or son in life, particularly, in connection with the upanayana. This is just in keeping with the fact that the student, after his Samavartana, is instructed by the Guru to respect his mother most. (1) (2) Apastamba says that after the return from the house of the Guru the student should give whatever he may obtain to his mother. On his reaching home the student should bow down, first, to his mother, and then to the father, as the mother is a thousand times more (3) honourable than the father.

The mother, so far as the Marriage is concerned, helps in every way possible the daughter as well as the son. (4) Her choice in selecting a bridegroom is adhered to. (5) To incur the displeasure of a mother-in-law is considered most unfortunate by the son-in-law, (6) which shows that in the matrimonial affairs the mother exercises much influence. During the wedding of the daughter the mother stands in front (7) of the fire with some fried rice on a winnowing basket. Her prayers to the Fire are essential for the good of the daughter.

(1) TaitAran., 7, II, 12.

(2) I, 2, 15.

(3) Cf. Commentator on GobhGS., II, 4, II, p. 353, 1.16ff, "Pitru tm prathamam mataram eva", etc.

(4) RV., I, 12, II; AV., II, 36, etc.

(5) RV., V, 61, etc., with Brhaddevata V, 49ff.

(6) RV., X, 34, 3.

(7) DrahGS., I, 18.

Thus in all the Samskaras performed at various stages of the children's life, the mother seems to lead in importance. She keeps on touching the father while he offers the Homas, and that means that she is at the same time offering the Homas. So long as she is living, none of the above rites can be performed without her participation and prayers to gods for the good of the children. (1) The principle laid in bowing down to the mother first on the student's return after Samavartana is also upheld by the honour shown to the mother in Aurddhadhika rites.

So far as the Sraddhas are concerned, several special ceremonies are performed in honour of the mother. (2) The

(1) SamsRM., p.900, 1.3f; Samskaramayukha, p.30 "Caule ca vratabandhe ca", etc.

(2) It will be seen in connection that there is not a single rite performed for the father which is not performed for the mother just the same.

Candanadhenu sraddha, the costliest and most ceremonial of all sraddhas, is performed for the mother only. (1) The Anvastakas are also specially rites performed for her in which she receives Pindas along with her mothers-in-law (the grandmother and great-grand-mother of the sacrificer). The offering of the Pinda in this Matrsraddha is considered so important that Kamalokara, as quoted in the Sraddhamanjari, says even a Garbhini-pati should offer the Pinda in due time and even though the father of the sacrificer be living, it should be offered. (2) The Manjarikara says in plain words that this rite is a very important one and should be performed even though several conditions may remain unfulfilled. (3) (4)

(1) For the Prayoga of the Sraddha, see Aryanusthana, p.360.

(2) Sraddhamanjari, p.130, "Navanyam matrsraddham", etc. It gives the Prayoga, too.

(3) Maitrayaniyaparisista, as quoted in op.cit.

(4) op.cit., "Asya sraddhasya atitaravasyam avakasyatvat", e

(I)

According to Katyayana the mother should not be offered a separate Pinda except on the day of the death, as her satisfaction arises from the Pinda awarded to the father. This prohibition of separate offering to the mother applies to the followers of this particular school only, and even though it is meant for the emphasising the fact that the parents are one and the same, and not that the mother is excluded from the right of having Pindas. The statement that the satisfaction of mothers arises from the Pindas awarded to the fathers show that they also share in the Pindas just as the fathers do; and it shows that the Pindas are offered conjointly for the mothers also. Katyayana does not prohibit the performance for the mother, (2) which means that she is a regular Pitr as the father is. So what Katyayana means is that in the Sraddhas the parents should be considered as one and the same Devata, and no separate Devatatva should be attributed to the father. Again, this condition would apply only to the Parvana Sraddha as the same Katyayana remarks in another place (3) that no Vedic Ritual should be begun without worshipping the Manes and even then (Tatrapī) the mothers should be worshipped first (4) In the Vrddhisraddha, the rite performed for the prosperity of the child, the mother must be worshipped first of all and then the father; so also in other sacrifices. (5)

(1) Chandogoparisista, p.329, v.22, UnaSamh.

(2) See the previous verse.

(3) Samhita, UnaSamh., p.413, S1.17.

(4) ParGS., Bom.Ed., p.509, 1.29; Samskaramayukha, p.6, see particularly Asvalayana quoted.

(5) See Jabali quoted by Gadadhara, op.cit.; ParGS., p.512, 1.1.

Even when the rite Abhyudayika is celebrated on three consecutive days, the mothers are to be worshipped on the first day. (1) Anyway, the very fact that the mother is entitled to the Sapindikarana, be it with the father (2) or the grand-mother, (3) at once shows the mother is a full-fledged Pitr and she has all the rights as other Pitra have.

The highest dignity of the mother's position is at once brought out by the fact that even her misconduct is not considered as a bar to the performance of the Aurddhavadhika rites for her - the sin being atonable by the son. (4) The father who is ~~cast off~~ ^{expelled from} the caste for his crime is ^{to be regarded as} an outcast ^{by} the son, too, but never the mother. (5) Whatever be her crime the mother is the Mother for the son, and all the rites are performed for her.

(1) Braddhakasika, ParGS., p. 512, 1.15f; cf. in this connection the fact that in the Nandiaraddhas, too, the mothers are worshipped first of all, Upodghata, p. 62, 1.16.

(2) Yama as quoted in ParGS., p. 499, 1.12-13; cf. Braddha-kriyukamudi, p. 426, 1.13-16; Bhaviyapurana, as quoted in the Caturvargacintamani; Laghubarita, as quoted in the Braddha-kriyukamudi, p. 426, 1.17-21.

(3) Vrddhasatstapa, SarSam., p. 234, 1.6, verse 41; ParGS., p. 499, 1.9f.

(4) HirGS., II, 4, 10, 7; SandS., III, 13, 5.

(5) VasDhs., XIII, 47; GautDhs., XX, 1; XXI, 15; ArDhs., I, 10, 23, 9.

That the mother is the highest Guru is also corroborated by direct statements in the Mahabharata and the Smṛti, (1) (2) (3) Manu says straight that she is a thousand times more honourable than the father.

The very fact that the mother should be worshipped at the beginning of any and every Vedic Sacrifice at once gives her the highest position as Guru. (4)

Thus it is seen in the pre-birth Samskaras, in the after-birth Samskaras, in the Aurdhadolika rites, and in every other Vedic rite, that the position of the Mother is unique; she is the highest Guru and the rites performed by her and for her lead to the same conclusion.

Y

(1) I. 196. 16; XII. 342, 18 and XIII, 105, 10.

(2) GautDhS., II, 51; Yajnavalkya, I, 35.

(3) II, 145; cf. also 225-237; IV, 160; Vasistha, XIII, 48, quotes the same opinion.

(4) ParGS., Bom. Ed., p. 512, 1.16.

CONCLUSION.

Thus we have shown that in Rituals the Daughter holds no less important a position than the son; the Wife and the Husband hold an equally important position; and that the Mother holds a more honourable position than the father. On the whole, it can certainly be said that in no way does the Woman hold a less important position than the Man in the Vedic Ritual.

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- (5) Bandhayana-paddhati of Kṛṣṇasvamin, belonging to B.YV. See under the Title.
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- (5) Kolesi Paddhatī (RV.).
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- (2) Sraddhakalpa: Vol. VII of Hemadri's
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- (3) Sraddhekanda: Vol. IV of Smṛticandrika. see
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- (2) Baudhayana Dharma Sutra.
- (3) Gautama Dharma Sutra.
- (4) Vasistha Dharma Sutra.

Sutras: cont.

(b) For Grhya^o, see

- (1) Apastamba Grhya Sutra.
- (2) Asvalayana Grhya Sutra.
- (3) Baudhayana Grhya Sutra.
- (4) Bharadvaja Grhya Sutra.
- (5) Drahyayana Grhya Sutra (same as Khadira Grhya Sutra).
- (6) Gobhila Grhya Sutra.
- (7) Hiranyakesi Grhya Sutra (same as Satyasadha Grhya Sutra).
- (8) Jaiminiya Grhya Sutra.
- (9) Kathaka Grhya Sutra.
- (10) Kausika Sutra.
- (11) Kausitaki Grhya Sutra (same as Sankhayana Grhya Sutra).
- (12) Khadira Grhya Sutra (same as Drahyayana Grhya Sutra).
- (13) Manava Grhya Sutra.
- (14) Paraskara Grhya Sutra.
- (15) Sankhayana Grhya Sutra (same as Kausitaki Grhya Sutra).
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- (17) Vaijvapa Grhya Sutra (a few quotations only available).
- (18) Vaikhanasa Grhya Sutra.

Sutras: cont.

(19) Varaha Grhya Sutra.

(20) Also, various Grhya Samgrahas and Parisistas.

(c) For Sruta, see

(1) Apastamba Sruta Sutra.

(2) Asvalayana Sruta Sutra.

(3) Baudhayana Sruta Sutra.

(4) Drahmayana Sruta Sutra (available only in quotations in the printed Edition of Latyayana Sruta Sutra).

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1. A.S.S. Anandasrama Sanskrit Series.
2. B.S.S. Bombay Sanskrit Series.
3. G.O.S. Gaekwad's Oriental Series.
4. H.O.S. Harvard Oriental Series.
5. I.O.L. India Office Library.
6. M.G.O.L.S. Mysore Govt. Oriental Library Series.
7. MS. Manuscript.
8. M.U.O.L.P., S.S. Mysore University Oriental Library
Publications, Sanskrit Series.
9. P.S.S. Punjab Sanskrit Series.
10. T.S.S. Trivandrum Sanskrit Series.

ABBREVIATIONS.

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AitAran.	Aitareya Aranyaka.
AitBrah.	Aitareya Brahmana.
ApDhS.	Apastamba Dharma Sutra.
ApGS.	Apastamba Grhya Sutra.
ApSS.	Apastamba Srauta Sutra.
AsvGK.	Asvalayana Grhya Karika.
AsvGP.	Asvalayana Grhya Parisista.
AsvGS.	Asvalayana Grhya Sutra.
AsvSS.	Asvalayana Srauta Sutra.
Asv.Yaj.Pad.	Asvalayana Yajnika Paddhati.
Atri.	Atri Samhita.
AV.	Atharvaveda.
B.YV.	Black Yajurveda.
BaudhDhS.	Baudhayana Dharma Sutra.
BaudhGS.	Baudhayana Grhya Sutra.
BaudhSS.	Baudhayana Srauta Sutra.
BhagPur.	Bhagavat Purana.
BharGS.	Bharadvaja Grhya Sutra.
Bib.Ind.	Bibliotheca Indica.
Brh.	Brhaspati Smṛti.
BrhUpan.	Brhadaranyaka Upanishad.

DhS.	Dharma Sutra.
DrahGS.	Drahyayana Grhya Sutra.
GautDhS.	Gautama Dharma Sutra.
GobhGS.	Gobhila Grhya Sutra.
GobhSmr.	Gobhila Smrti.
GS.	Grhya Sutra.
HiranGS.	Hiranyakesin Grhya Sutra.
Ind.St.	Indische Studien.
J.A.O.S.	Journal of the American Oriental Society.
JaimBrah.	Jaiminiya Brahmana.
JaimGS.	Jaiminiya Grhya Sutra.
JaimUp.	Jaiminiya Upanisad.
J.R.A.S.	Journal of the Royal Asiatic Society.
KapSamh.	Kapisthala Samhita.
KarmakP.	Karma Kandapradipa.
KathGS.	Kathaka Grhya Sutra.
KathSamh.	Kathaka Samhita.
KatSS.	Katyayana Srauta Sutra.
KausBrah.	Kausitaki Brahmana.
KausS.	Kausika Sutra.
KausUp.	Kausitaki Upanisad.

KhaGS.	Khadira Gihya Sutra.
LatySS.	Latyayana Brauta Sutra.
Maitsamh.	Maityayani Samhita.
ManDhS.	Manava Dharma Sutra.
MonGS.	Manava Gihya Sutra.
ManSS.	Manava Srauta Sutra.
NarDhS.	Narada Dharma Sutra.
PancBrah.	Pancavimsa Brahmana.
ParGS.	Parashara Gihya Sutra.
RV.	Rigveda.
SamBM.	Samaveda Brahmana.
SankAsm.	Sankhayana Asanyaka.
SankGS.	Sankhayana Gihya Sutra.
SankSS.	Sankhayana Srauta Sutra.
SatBrah.	Satapatha Brahmana.
SatGS.	Satyasaddha Gihya Sutra.
SatSS.	Satyasaddha Srauta Sutra.
S.B.E.	Sacred Books of the East.
SartSam.	Sartanam Samasaya.
St.Pt.Dict.	St. Petersburg Dictionary.
SV.	Samaveda.

TaitAren.	Taittiriya Aranyaka.
TaitBrah.	Taittiriya Brahmana.
TaitSamh.	Taittiriya Samhita.
TaitUp.	Taittiriya Upanisad.
UhaSamh.	Udavalgati Samhita.
VeitS.	Vaitanasutra.
VajSamh.	Vajrasaneyi Samhita.
VarGS.	Varaha Ghye Sutra.
VasDS.	Vasistha Bharya Sutra.
Ved.St.	Vedische Studien.
Vismu	Vismu Smrti.
Vyasa	Vyasa Smrti.
W.VV.	White Yajurveda.
Yajñ.	Yajñayalkya Smrti.
XV.	Yajurveda.
Z.D.M.G.	Zeitschrift der Deutsch Morgenland Gesellschaft.
Zim.Alt.Leben.	Zimmer; Altindisches Leben.